

# AMERICA

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### CONTENTS

	PAGE
CHRONICLE .....	507-510
TOPICS OF INTEREST	
And Have We No Scholars?—The Catholic Lay Professor—Researching in "Glacier"—Admiral William S. Benson.....	511-518
COMMUNICATIONS .....	518-519
EDITORIALS	
The Mules Come Out of the Mines—Seeking a Liberal Education—Are Majorities Sacred?—Paul Pry at Work—A Club for the Critical—The Government's Egg-Nog—Death in the Sky .....	520-522
LITERATURE	
Newman's Dedications—Reviews—Books and Authors .....	523-526
EDUCATION	
The Spirit of the School Law.....	527-528
SOCIOLOGY	
The Waste Collection Bureau.....	528-529
NOTE AND COMMENT.....	529-530

## Chronicle

**Home News.**—The coal strike in the anthracite industry called on September 1 was practically complete. Probably the most extraordinary aspect of the whole

**Coal** matter is the apparent apathy of the country towards it. This attitude is in some respects mirrored in official quarters. It was announced from Swampscott that President Coolidge intends to maintain a "stand-off" attitude on the coal strike. He intends, however, to recommend to Congress in December substantially the recommendations of the U. S. Coal Commission to lessen coal strikes. The principal proposal made by this commission was that a committee be appointed to investigate costs and wages. The President is said to feel that if he had been authorized last year to appoint such a commission, a strike would have been averted. On September 4, Mr. Lewis of the United Mine Workers, pointed out that in New York and other cities higher prices were already being charged for hard coal. Mr. Lewis said that such action was unwarranted, for the coal now being sold was mined at the same price as that sold before the strike began.

Following the settlement with Belgium and the announcement of a French Debt Commission to Washington, came announcements from Italy, Rumania and

### Foreign Debts

Czechoslovakia that similar commissions would shortly be appointed to handle the difficult question at Washington. The Italian Commission will be headed by the Finance Minister, Count Volpi, and is expected to arrive in this country about October 15. The Italian debt is more than \$2,000,000,000, of which nearly \$450,000,000 is accrued interest. This is the largest sum owed us after Great Britain and France. The Rumanian Commission will be appointed shortly by the Finance Minister, Mr. Bratiano. The total indebtedness of Rumania is \$46,500,000. Officials at Washington continue to assert that the same policy will be followed towards all these countries as that followed in the past. The debt of each country will be treated on its merits without regard to terms allowed other countries, consideration being taken of the ability of each country to pay. No settlement will be accepted by us which amounts in any way to confiscation of any part of the debt.

The country was severely shocked by the announcement on September 4, that the Shenandoah, a dirigible built in this country, had been wrecked in a storm over Ohio and that fourteen out of the forty-one men aboard had been killed. This disaster, coming so

### Air Disasters

closely upon the loss of one of the planes that started on a non-stop flight to Hawaii, made a severe impression upon the country. A further sensation was created when Mrs. Landsdowne, wife of the Shenandoah's commander, made the charge that her husband had feared thunderstorms in Ohio and had made every effort to persuade the Navy Department to postpone the flight. She added the further statement that the flight was made for purely political purposes in the middle West.

The Chinese situation continued to absorb the attention of the Department of State. On September 2, Secretary Kellogg, in an address before the American

### Chinese Situation

Bar Association, made a very important statement of our policy towards that country. To judge from Mr. Kellogg's speech, the whole issue is narrowed down to a question of whether the Powers will keep

their word given to China at the Washington Conference. While Mr. Kellogg repeated the arguments that reach us from Europe on the safety of foreigners in China, his statement was looked upon as going far beyond anything the European Powers will be willing to concede. He said in effect that in accord with promises made to China, this country at least would be willing to give up rights of extra-territoriality. The following day, the State Department made public the text of identic notes to be presented by the nine Powers, party to the Washington Conference, to the Chinese Foreign Office. This note, as agreed upon, embodies most of the American suggestions with regard to extra-territoriality, adjustment of tariffs, and tariff autonomy, but insists on guarantees on the part of China to protect the lives and properties of foreigners living in that country.

**Traffic Developments** **Austria.**—The first large airship, christened Oesterreich, was recently placed in the service of the Vienna-Zürich line. But the aeronautic center of Austria is the "flying-port" of Aspern, which forms the terminus for the various lines leading to Prague, Budapest, Paris by Innsbruck and Strassbourg, Munich, Geneva and Klagenfurt. The latter port connects with Italy and the Mediterranean. From the Danube the "Junker" hydroplanes are flying to Budapest and to Walzkammergut in the Austrian Alps. The line between Salzburg and Munich is to be extended as far as Vienna. The development of facilities for land traffic is also progressing with the building of new highways and the constantly increasing electrification of the railroads, either actually carried out or under discussion. Yet, in spite of all these modern appliances unemployment continues. Many thousands have been living on doles for years, since work could not be found for them, but with the inevitable demoralization of these poor people. The Austrian Board of Labor negotiated with our Government to permit a larger immigration of laborers into the United States than the Austrian quota would permit. The attempt, however, met with complete failure. It appears that during the last years France, in particular, has offered an emigration field for Austrian workmen. The solution of Austria's difficulties through a union with Germany is being steadily advocated by a considerable portion of the population.

**Strikes** **China.**—Strikes for increased wages still spread. Printers, railway men, street car men and telegraph clerks are all agitating for higher pay this week. Here and there strikers have been given into and wages advanced. However this is not the general tendency. As the movement has lost its political color and is almost completely of an economic nature, the time seems opportune for a settlement that will suit all parties to the struggle.

The American Consul General at Canton cabled our State Department in Washington on August 27 that the city of Canton is completely in the control of the Whampoa Cadets and the civil administration is badly disorganized. There was continual firing on August 25 and 26 but the 27th was quieter. Hsu Chung-chi, leading Cantonese General, is supporting the radicals, but his allegiance is doubtful. The Government of Canton now consists of a Provisional Commission of three, General Hsu Chung-chi, Wang Ehao-ning and General Chang, commander of the cadets.

**The Debt Commission** **France.**—At a Cabinet meeting held on September 3, M. Caillaux's choice of delegates to accompany him on his debt mission to Washington, was formally approved. The list includes four Senators, four deputies and two technical advisers, and is said to represent the most capable business heads available in France. Their selection reflects M. Caillaux's determination to be supported by such leaders of the divergent political groups as will win parliamentary approval of whatever agreement may be reached. The Finance Minister has declared his hope of being able to transact all business at Washington within ten days, and has engaged return passage for October 3, to make possible his joining in the opening of Parliament. He has appealed to the French press to refrain from criticism of America and the present negotiations with its Government, and thus obviate the embarrassment to which he and his confreres would be exposed.

**Military Activities** Official announcement was made in Paris, September 3, that a great Franco-Spanish offensive, under direction of Marshal Pétain, was to be launched against the Riffian tribesmen within forty-eight hours, beginning on the western wing, where the allied forces recently effected a junction. The previous day's report from the New York Times correspondent at Taza indicated that in the Tsoul territory the French had advanced, within a fortnight, 15 to 18 miles. Much of the recent fighting seems to have been done by the aerial squadrons. From Tangier has come the purported boast of Abd-el-Krim that with his 20,000 Riff warriors he can successfully resist the 200,000 French now opposing him. A correspondent of the *Matin*, who secured an interview with the Riffian leader's brother, was informed that complete independence and a peaceful frontier arrangement are the only war aims of the tribesmen.

**A New Centrist Crisis** **Germany.**—The crisis in the Center party has again been strikingly brought into public notice by the resignation from its ranks of former Chancellor Wirth. The Center has literally been the central party in Germany's political life. It never accepted the policies of the extreme Right or extreme Left, but gave



its support to the more moderate elements on either side, as the occasion might demand. For this reason it was under serious suspicion on the part of some for its tendency towards the Left, because of its practical cooperation with the Socialists to save the Republic, although it never accepted Socialist principles. In the same way it has of late been criticized for its leaning towards the Right, because of the support given by it to the Nationalistic Government. It was this alleged tendency towards the Right which brought about the severance from it of former Chancellor Wirth. The Center defended its cooperation with the Nationalists just as it justified its cooperation with the Socialists, on the grounds that it was saving the Republic and was in reality obtaining vast concessions which prevented the extremists of either Left or Right from carrying out their proposed measures. It thus claims to have promoted the general welfare of the country in the most effective and only possible way. The fact is that in the recent crisis the Center was offered a third Cabinet position by the Nationalist Government, but preferred to maintain its independence by refusing it. The Centrist leaders explain that their cooperation, whether with the Right or the Left, does not imply any unity of sentiment with the parties they support on a compromise basis.

One of the most startling pronouncements, in this connection, comes from Dr. Teipel, the editor of the Catholic *Germania*, in the form of a pamphlet written

**Advocating  
Two-Party  
System**

by him which advocates a two-party system for Germany. He advertises to the two diverse tendencies

within the Center itself, one towards the moderate Right and the other towards the moderate Left. From this he draws the conclusion that the Center should be divided into two halves. The one section would align itself with the National-Conservative groups and the other with a European Progressive party. The underlying supposition is that the German voters in general could be brought into two camps. The example of England, and in a measure that of the United States, have given currency to these ideas, which had been expressed long before the publication of Dr. Teipel's pamphlet. The criticism made of this is that in case Germany were divided into practically two parties the opposition between them would be so intense and bitter that the actual operation of such a system would be vastly different from the political situation in England and the United States. Two violent extremes would be facing each other in Germany. This puts the Center Party in an extremely difficult position.

**Great Britain.**—Diplomatic relations between Great Britain and Mexico which have been severed ever

since the Evans affair last year have been formally resumed. In Mexico City the former British Consul, Mr. King, has been appointed Charge d'Affaires and Senior Alfonso deR. Diaz will represent Mexico in London. A headline of a Mexican paper proclaimed the settlement as "consolidating the international harmony of Mexico with all the great countries." In London the announcement brought an upward movement in securities on the Stock Exchange, Mexican Government bonds appreciating from one to two points, while rail stocks and other industrials shared in the rising trend.

**Relations  
Resumed with  
Mexico**

**Coal  
Commission  
Appointed**

After a delay that was beginning to cause disquietude the Government has announced the appointment of the Royal Commissioners to investigate the coal situation. The delay in the announcement was occasioned by the refusal of desirable persons to act owing to unfortunate experiences in former investigations. The commission consists of Sir Herbert Louis Samuel, former Home Secretary, Chairman; Sir William Henry Beveridge, an authority on economy and employment; General Sir Herbert Alexander Lawrence and Kenneth Lee, who has held many important posts having to do with trade and commerce.

The seamen's strike, which began on August 22 in the Australian ports and extended to India and South Africa, has begun to affect England itself.

**Seamen's  
Strike**

During the week of September 1 the situation in Southampton was acute, threatening to involve transatlantic liners and there was considerable unrest apparent upon the docks. The majority of the discontented men are members of deck and engineering departments. The ship companies have been forced to gather substitute crews at the last moment. The strikers tried hard to prevent the sailing on schedule of some of the larger liners but thus far have been unsuccessful. The strike is unofficial, unauthorized by the local branch of the National Sailors and Firemen's Union. A statement from the President of the British National Seamen's Union has been issued to the effect that there is no doubt that the trouble is due largely to the "Reds" many of whom are in the employ of the Russian Soviet Government.

Great Britain has placed before the League of Nations the Mosul question, characterized by the Turks as the most important political problem yet placed before it. London papers referring to it say "we are on the razor edge of war." Even if no grave Anglo-Turkish crisis results the question will probably provoke an internal political storm. Mosul rightfully belongs to Turkey. The League is prepared

**The Mosul  
Mandate**

to adjudicate it to the State of Iraq provided Britain continues to exercise a mandate over it for another twenty-five years. Britain seems ready to accept an extension of the mandate, if the Council approves. Before becoming effective it must be ratified both by the British and Iraq Parliaments. British taxpayers oppose the policy because of the expense involved. Turkey is also opposed. The Iraqs would take it amiss if Britain refused since Mosul would then revert to Turkey. The Government accordingly is in an embarrassing dilemma.

**Ireland.**—The construction of the hydro-electric works which will use the waters of the River Shannon to create power for the Irish Free State is about to begin. The initial work will be a canal from O'Brien's Bridge to Ard-nacrusha, where the head race of

*Electrification  
Decided*

the power station will be located. The contract has been let and three years will be required to complete the job. Excavation and construction is figured at \$12,500,000 and the undertaking will give employment to about three thousand men, among them fifty engineers, twenty-five to be selected by the Free State, the rest by the contractors, a German firm, the Siemens Schuckert Corporation. A contract to build two hundred and thirty houses has just been let by the Commissioners of the City of Dublin to another German firm, Messrs. Kossel of Bremen. Their bid was £4,000 lower than the lowest Irish tender.

The Irish Boundary Commission which has been working hard in strictest secrecy for the last ten months on the delicate question of adjusting the border territory between the Irish Free State and Ulster is expected to report very soon. The Commission is made up of Mr. Justice Richard Feetham of the South African Supreme Court, who acts as its Chairman, Professor John McNeill, representing the Free State, and Mr. Joseph R. Fisher of Ulster. It is rumored that there is a split in the Commission. Accordingly there may be three separate reports presented to Premier Baldwin. It would seem that every suggested combination which is rumored brings signs of dissatisfaction in both sections of Ireland.

**Italy.**—It was only on August 31, the day selected for the first definite consideration of the security treaty in London, that the Italian Government expressed its desire to be represented in the gathering. Signor Pilotti, it was announced, was setting out from Rome to join the experts representing France, Germany and Belgium. Inasmuch as her boundaries had not been directly affected by the proposed security agreement, Italy had previously made no move to participate in the compact conference. Her eleventh

hour decision may be taken as an indication of the far-reaching importance of the treaty in the settlement of European affairs. A more direct reason may be found in the rumored possibility of the union of Austria with Germany, declared inevitable in recent reports from both countries. In the event of the Allies consenting to such an amalgamation, Italy would have a great nation as her immediate neighbor.

**League of Nations.**—The thirty-fifth session of the Council of the League of Nations opened at Geneva September 2, and will sit concurrently throughout

*The League  
of Nations*

the month with the Assembly of the League, which convened five days later. The ten members of the Council were joined by official spokesmen of eleven Governments not represented in the Council body,—Turkey, South Africa, Australia, Austria, Hungary, Greece, Lithuania, New Zealand, Poland, Rumania and Serbia,—all of which countries are involved in questions due for discussion. The first day's meeting of the Council was devoted entirely to considering final disposition of the disputed Mosul boundary question, with Lieut. Col. Amery, her Minister for the Colonies representing Great Britain, and Foreign Minister Tewfik Bey pleading in behalf of Turkey. It is expected that the committee of three, appointed to consider and prepare a report on the arguments, will make a final decision possible within a fortnight. Both nations had already solemnly agreed to abide by the League's disposition. Other matters slated for discussion by the Council were release of the unused Austrian loan, questions of Polish mail and munitions in Danzig, and minorities and mandates. Geneva also saw the inauguration of the International Bureau against Alcoholism, with delegates from twenty-four nations. The Bureau hopes to establish a working agreement with the League of Nations regarding prohibitive or restrictive laws in the liquor traffic.

Next week, Mr. Charles N. Lischka, well known for his studies in education, will attack the problem of our scholarship from still another angle in "The Dearth of 'Doctors,'" and the Rev. T. Corcoran will show what Ireland is doing in "Scientific Studies in Catholic Ireland."

Other interesting articles will be "Youth and Beauty," by Ella M. E. Flick, one of her usual challenging papers; a nature-paper by Dr. Muttowski on "Caddis-worms"; "Music in the Liturgy," a historical review by Sister M. Felicitas; and "Alfred Noyes, 'Victorian,'" by James F. Kearney.



## And Have We No Scholars?

W. O. WEST.

THE heritage of the Catholic Christian in things that really count is something in which every loyal child of the Faith may take pride. This is especially true of the influence the Church has ever exerted on men in extending the blessings of culture and civilization. Nevertheless it is a fact, sad but true, that when there is question of what Catholicism is accomplishing, there are, even within the Fold, those who, dazzled by the glare and glitter that surrounds the sayings and doings of men whose names are emblazoned in America's "Who's Who," come to believe that Catholic achievement is of little worth.

In no field of Catholic activity is this minimizing of merit more pronounced than in the realm of Catholic education. In some strange way many Catholics are victims of an inferiority complex that overdoes Christian humility by never finding more than a mote in their neighbor's eye but always a beam in their own. Accordingly when a sweeping onslaught is made on American Catholic scholarship it is well that the statements should not go unchallenged. Such opinions, especially when uttered by men of standing and authority, do much harm, and if not positively scandalous are certainly, as the theologians say, *pius auribus offensiva*. For they justify weak Catholics in their efforts to evade the Church's laws and send their children to non-Catholic schools.

From an article in AMERICA for August 15, entitled "Have We Any Scholars?" it would appear that Mr. George N. Shuster, partial as he ordinarily is to the Faith and everything associated with it, has been caught napping. One cannot quarrel with his ardent zeal to lighten the burdensome hours of many of our religious teachers, to afford them more generous opportunities for self-improvement, to uphold high standards in college entrance requirements, to increase the pay-cheques of our lay-teachers and to guard against any inefficiency that might arise from the attempt of an institution to branch out beyond what its resources in men and money will justify. But with his leading proposition no one who with an unprejudiced and unbiased mind examines the facts can agree. The author would have American Catholics subscribe to the proposition

That during seventy-five years of almost feverish intellectual activity we have had no influence on the general culture of America other than what has come from a passably active endeavor to spread to the four winds knowledge accumulated either by our ancestors or by sectarian scholars.

It is true he concedes the possibility of a few names which really have something like luster but that luster is for the most part a veneer, for

even these names seem often to have accumulated vogue because

they have been symbols of an effort to popularize knowledge, to spray large areas with the dew of facts and principles.

Verily this is a hard saying and were it true, a sad commentary on American Catholicism.

Is American Catholic liberal scholarship bankrupt? In the first place, what is scholarship, liberal scholarship? From the tenor of his article Mr. Shuster seems to exact as evidence of scholarship specialized knowledge and extensive research work and the possession of a doctorate and the publication of learned treatises making original contributions to modern discovery. He tells his readers something of what scholarship is not: only very vaguely does he indicate anything of its positive nature, "a state of mind, a certain discipline of the personality, an attitude struck by the human faculties." According to the "Standard Dictionary" a scholar is "a person of eminent mental attainments," "an erudite, accomplished person." In the popular mind the word has always described a well-educated, well-informed, cultured person: a man with an intellect trained to apprehend things clearly, to form correct judgments and to reason logically; possessing a keen vision and a goodly stock of information; familiar, at least in their larger phases, with literature, science, philosophy and languages, especially the classics, and having a broad interest in contemporary persons and events and an appreciation of the better things of life.

That there are such men in America today, Mr. Shuster will admit. True he says the scholar is a *rara avis*. But after all in current opinion he is not too rare, for though the country does not seem to be suffering from a superabundance of Ciceros or Dantes or Euclids or Pasteurs, as the world and the age go, the United States today has its quota of scholars. Mr. Shuster's difficulty is that Catholics are notably absent from the group and that Catholic educational institutions are not making for an improvement in conditions.

Comparisons are always odious, and I fain would avoid them. However, in some discussions facts make the best evidence. Now I believe it will be generally conceded that in our State universities, especially among their executive heads, we will find a goodly representation of American non-Catholic liberal scholars. This being granted, I dare say, with all humility and without wishing to detract one jot or tittle from the well-earned reputation for scholarship associated with the names of the Presidents of Columbia, Yale, Harvard, Princeton, California and the rest, that, in an honest comparison, proportionately, between them and the executives of our Catholic educational institutions the latter will not suffer. If the schol-

arship of the former stands out in bolder relief, the explanation would seem due not to fundamental scholarship differences but to something entirely extrinsic. The truth is the scholars that grace our secular universities have for the most part good publicity agents; Catholic publicity, on the other, hand, is nil or of a kind which minimizes its worth, as in Mr. Shuster's own article. Very recently the Universities of Michigan and Chicago chose new Presidents. The news was featured by the press and in a leading editorial a few days later the New York Times spoke of both Presidents-elect as "men of exact scholarship."

Now within the past few months there have been changes in the executive administration of some of our most distinguished Catholic institutions. Has there been any heralding of these in the press? Possibly a line or two as a news item, but pictures, eulogies and editorials were conspicuously absent. They were quietly ignored, but from this silence are we Catholics, slaves to an inferiority complex, to conclude that these men are of unequal or lower scholarship?

In a certain sense, measured by proper standards, it is hard to see how there can be much eminent "liberal scholarship" outside the Catholic sphere. For, *a priori*, there is no real scholarship without God, nor can a right view of science or literature or history or philosophy be had divorced from Religion. If then, a big percentage of our so-called scholars in America are anything but believers, shall we Catholics concede genuine scholarship when fundamental principles are wrong; literary principles about beauty, intellectual principles about truth, moral principles about goodness, which can never be properly understood or adequately explained if Divine Beauty, Truth and Goodness be ignored? It matters not what research a man has made on electrons or the fossil remains of Manhattan Island or how many letters he may place after his name; if the conclusion of his studies is a materialistic concept of history or an atheistic philosophy of life, he is far from being even an educated man, let alone a scholar. In scholarship as in moral philosophy the proposition has a place, *Bonum ex integra causa; malum ex quocumque defectu*. Yet is it not a commonplace that outside of Catholic unity, most of our "scholars" have tainted their scholarship with false, materialistic, atheistic and evolutionary theories, and that there are relatively few books produced by "exact scholars" that do not smack of error? And what is said of books is equally applicable to platform pronouncements. The recent Scopes trial showed that. How much "bunkum" came from our American non-Catholic liberal "scholars"? Really we might have more Catholic research and more original contributions if necessity did not compel Catholic scholars to consume so much time and energy warning a misguided public against errors promulgated by American secular "scholars." The fact is that many men and women, popularly tagged scholars in our country, when tested in the crucible are not scholarly at all. Still be-

cause even we Catholics are deluded by public opinion our own are unfavorably compared with them and we decry the absence of scholarship in the Church.

With the exception of a single economist and possibly two or three chemists or seismologists, if, according to Mr. Shuster,

we try to view Catholic academic life as a whole, we shall find that during the past seventy-five years it has produced not a single great literary man or writer on literary subjects, not a scientist . . . who has made an original contribution to the vast catalogue of recent discoveries, not an historian whose study of a definite field has resulted in a new orientation of our minds towards the past.

The sweeping universality of the assertion is its best refutation. Nevertheless, the writer states "an honest and realistic expression of conviction" and so is entitled to consideration. It were a tiresome task to bring all the "exhibits" into court. However, the evidence is necessary and some must be introduced. Yankee style, let me ask if the author of the article in AMERICA has forgotten or would exclude from his "white list" the scholarly Americans that elaborated and executed the monumental "Catholic Encyclopedia"? A couple of decades ago our hierarchy, apart from theological attainments, enjoyed an enviable reputation for liberal scholarship, even among our enemies. Has its glory dimmed with the years? Is it not history that when there was question of elaborating an equitable, scientific and practical scheme for selecting the draft in the recent war, officials in Washington chose a Catholic priest-mathematician for the task? And speaking of history, is it not only a few weeks since the nation's newspapers, on the occasion of the awful earthquake that wrought such havoc at Santa Barbara, featured the heroic rescue of a venerable Franciscan friar, the historian, *facile princeps*, of early California? Then again, quietly working for the past fifty years in the shadow of another Franciscan mission has not the "Padre of the Rains" won international applause for his epochal and path-finding labors in co-relating sun-spots and long-distance weather forecasting? And the witnesses might be introduced "way into the night."

No; these men are not merely peddling "knowledge accumulated by our ancestors and sectarian scholars." They are truly exerting "pressure upon the civilizing current in contemporary America," and "influencing the general culture of America." Catholic scholarship is not bankrupt; by their fruits you shall know them. True, every zealous Christian will regret that with all the glorious traditions of the ages behind us, above all, with truth on our side, many of our Catholics, especially many of our college students are not doing all that we would like. But that is one thing and an almost absolute denial of any scholarship is quite another, and so when people would have us cower before the secular scholarship of the country as if no good could come from Nazareth, and slink again into the catacombs, this time in shame, we can only say, *anathema!*



## The Catholic Lay Professor

R. R. MACGREGOR.

THE careful perusal of Mr. G. N. Shuster's article in the issue of *AMERICA* for August 15, has crystallized in my mind what was before only an amorphous mass of idle speculation. His article has given it a definite shape. I do not, by this, mean that I find myself in entire consonance with his view, which, in its expression, if he will pardon the turn of phrase, smacks somewhat of vitriol. But, at any rate, there is this merit in the use of that kind of literary ordnance; it certainly has a high-powered directness towards an objective. We must take notice when such salvos are fired. I think that that is the position here. Mr. Shuster, as he has stated it, undoubtedly has a case, and it is a case that no intelligent lay teacher in our Catholic colleges, if he is not hampered by those things which so often hamper Catholic lay teachers, or rather, if he has the courage to break away, at least, for a time, from his mental and, often unluckily, physical moorings, can fail to ponder over.

Mr. Shuster has been fortunate, or unfortunate enough, to have had experience of secular and largely endowed private universities and their methods. I, too, am in like circumstance. That experience has caused him, if we can judge rightly from his article, as it has caused me, "to sit up and take notice" of our Catholic colleges, their curricula and their methods. Under such circumstances, the question immediately arises: what is wrong with the Catholic college? There seems to be a fly in the ointment somewhere. Just where, it is hard to say. Mr. Shuster has evidently located it in a certain place, but I think, in his sleuthing down of that "*mouche*," he has fallen into the error, or rather under the dominance, of the secular college. He seems to pay entirely too much attention to graduate study. In fact, his whole brief is along those lines. What of undergraduate study? I think that the Catholic colleges in the United States, and I do not speak thus because I happen to be teaching in one, I think that the Catholic colleges of this country are doing a great and noble work in the educating of the thousands of undergraduate students that annually pass through their portals. And this also is to be remembered before we can begin to draw parallels between Catholic and secular university education, even at the undergraduate level; *Catholic education is essentially different, and must always be different, from secular education.* In fact, so different are they, that there is hardly room, or rather too much room, for a significant parallel.

In regard to Mr. Shuster's one contention concerning the production of scholars, I must partially agree with him that apparently Catholic colleges have not produced, and are not producing, scholars at the *same rate*, or in the *same way*, as do the secular and highly endowed pri-

vate schools. That italicized phrase delimits my agreement, institutes the parallel between Catholic education and secular or highly endowed education, on the graduate level, and is also the crux of the whole argument. Let us, therefore, look at it more closely. My own experience will help. When I entered the United States there were four Catholic professors in lay institutions who were known to me by their works; there were only two, Dr. Ryan and Dr. Kerby, of the Catholic University, in Catholic institutions who were known to me for a similar reason. Now, after four years of residence, the latter number has increased, I think, to four or five, and the former to a dozen or so. Mr. Shuster's case, numerically at least, seems well established. But I would point out to him, while lamenting the general lack of opportunity for *graduate* scholarship in our Catholic colleges, that we can never, and, I hope, will never produce the kind and number of scholars turned out (this well-used phrase reminds me not inaptly, in this connection, of a lathe) yearly by the great secular and moneyed universities of this country.

Of course, we can and must, if we are not to stand still, better our facilities for graduate study and research. In fact, I think that the administration of every Catholic college in this country has more or less prominently, according to the peculiar circumstances of each, that problem in its mind's eye. I have been associated with two Catholic universities since coming to this country, with one of which, by the way, Mr. Shuster has had experience, and I can say that that is true of both of them. The process is slow: Catholic institutions are loath to make sudden changes; they are slow to be moved to action, but act quickly, being moved. Catholic education partakes of that characteristic; we are not, therefore, justified in thinking it lifeless. But, I must reiterate here; even if we do take steps to strengthen generally the graduate side of our colleges, it will be strictly on Catholic lines, not on secular or big-moneyed lines. It must be Catholic graduate study.

Is it necessary for me to enter into details of the preceding "can never" and "will never"? Perhaps it is. I shall be brief.

As everyone knows, none better, or worse, than the Catholic lay teacher, our Catholic institutions are not heavily endowed, if endowed at all. Consequently, it is a physical impossibility to expect the same facilities for research work in them that we find in the heavily endowed private or secular schools. I doubt whether our Catholic colleges, simply because they are Catholic, will ever attain the financial robustness, I almost wrote corpulence, that characterizes these other schools. This is why they

can never produce the kind and number of scholars of other institutions.

Then, again, Catholic education, thank goodness, has traditions of qualitative, rather than quantitative excellence. It holds fast to these. This is why it *will* never produce the kind and number of scholars of other schools.

Mr. Shuster mentions the lay professor. I am sorry that he confined him to a paragraph, after stating that he could not be so confined. I wish he had expressed himself, because it is on that very topic that his article lent shape to my previously nebulous thoughts. In fact, Mr. Shuster runs the fly to earth in the lack of scholars; I run it to earth very near the lay professor.

It is a patent fact that there is much more cohesion in the faculties of State schools than there is in those of our Catholic schools. Take the very small item of amusements alone. But I mean more than that. There is a lack of unity, of *esprit de corps*, of camaraderie, among the lay professors of our Catholic colleges. More than that, there is a distinct, even to the outsider, and much more noticeably to the lay professor himself, cleavage between the lay faculty and the clerical faculty. Indeed, our colleges, so marked is this distinction in some, instead of being unities, are dichotomies. Can we expect the college to function properly if, first there is this lack of unity among the lay professors themselves, and, second, the deep line of demarcation between the religious and the lay instructors?

In some cases, I have a suspicion, from what I have heard, not from what has ever happened to me, that there is a subtle connection between the two kinds of disunity mentioned above. To disguise, yet preserve, the distinction between the clerical and the lay, any means of cohesion among the lay professors, adventitious or concerted, must be opposed. This, I say, is only a suspicion. I give it for what it is worth. Cannot, therefore, the lay professors come together in some way? How can lay professors hope to become well-known, if each is only an individual in a large group? Might this fact not be a cause of Mr. Shuster's lack of scholars? I believe it has quite a great deal to do with it. Moreover, this unity I am urging should not be, and would not be, if I had anything to do with it, to demark more strongly the distinction between clerical and lay professor, but to take means to end it for the good of the college. It is certain that now there is no means, as far as I know, whereby the opinions or the temper of the lay faculties can be heard or gauged. Consequently, they lack means for legitimate expression. This, for the good of the college, should not be. There are such things as Professorial Associations and Teachers' Associations, why could there not be a properly organized Catholic Lay Professors' Association? Such a question as that suggested by Mr. Shuster's article is the very kind of work for a Catholic Lay Professors' Association.

## Researching in "Glacier"

R. A. MUTTKOWSKI, PH.D

THE instant Carter and I appeared on the scene, we were the objects of suspicion. Our clothes were of the usual outdoor type, a good deal more subdued in cut and color than those worn by most of the visitors and tourists. Mainly it was the paraphernalia we carried that aroused attention. Consider Carter, my assistant: there he was, a strapping six-footer, dragging a hand bag and a heavy suitcase, from which protruded sundry ropes and ends of silk netting, a four-pointed grapple slung from one shoulder. Consider myself: with a ditto hand-bag, a large camera, a pair of field glasses around my neck, orange sun-glasses over my regular spectacles, an armored thermometer peeping exuberantly from an upper pocket, and as a *pièce de résistance* a shore net, consisting of a semicircular frame with a bag of fine netting and about seven feet of handle. No wonder the tourists took us for strange types of fishermen! But I was accustomed to that sort of ogling, for I had traveled that way in Wisconsin, Iowa, Missouri, Idaho, and elsewhere, and had experienced much quizzing and questioning because of my equipment.

I was glad when several men in the field uniform of the National Park Service came up, and, identifying us by our paraphernalia, took charge of us. They knew why we had come, and so it was a matter of only a few hours before we were housed in comfortable quarters at the head of Lake McDonald, ready to proceed with our work.

The warm weather brought us visitors. From our cabin at the McDonald ranger station a series of summer colonies, hotels, and private cottages extends along the shores and around the foot of the Lake McDonald, nearly ten miles away, and the summer colonists and tourists inter-visit freely by car and by boat. Our tent cabin, fronting the lake, was bedecked with drying nets and bathing suits, grapples, ropes and lines of varying stoutness, and hence drew attention. Our daily expeditions to various parts of the lake, in a boat cluttered with nets, ropes, cameras, jars, poles, oars, and whatnot, were also noted, and speculation as to the purpose of our work soon became a regular item of the summer gossip. Now summer colonists have a way of finding out what they wish to know. They proceed with the delightful informality common in our National Parks. They simply stopped in and asked us about it all. In the past I have learned to satisfy the curious, if only with some brief explanation of some small portion of the work. It is a legitimate way of advertising biology, and especially the phase of fish culture, I have thought.

So we told of the regions in which a lake is divided according to depth first, the shore, with its pebbles, sand, stone, or rocks; then the upright vegetation to forty feet, followed by recumbent plants to sixty feet depth; then the



plantless bottoms extending down perhaps hundreds of feet to the deepest places. Each region has its particular types of animals, mostly small, but showing adaptations of various sorts to the depths in which they are found. Further, we told of the floating population, the plankton, comprising chiefly microscopic animals and plants, with a few of them just visible to the naked eye. Since we had jars containing living plankton, it was easy to show the organisms. A few we could demonstrate with the microscope, and visitors were astounded to see the manifold forms, still alive, with hearts beating lively, abdomen and antennae waving rapidly in swimming motions. Some had colored droplets of oil in them—red or orange or green or white—particularly the “water-fleas” and the “Copepoda,” and I called attention to the fact that these oil droplets are identical with fish oils, that fish derive their oil from this microscopic food.

“Smell the jar from which these were taken,” I suggested. Regularly we were amused at the surprise with which people noted the “fishy” odor of the minute creatures.

“But where do you find these animals?” they always asked.

“Here in Lake McDonald. As a matter of fact, they occur in all waters, in lakes, in ponds, in the ocean, in wayside pools, and in rivers, too, if these are not too swift. We call them the floating life, that is, the plankton, because all stages of life, from the egg to the adult stage, are spent afloat. Note all the various long processes on the bodies of these creatures: these help them to stay afloat, or rather, suspended, in the water. The droplets of oil serve for that same purpose, buoyancy. See this specimen, a water-flea, with young developing within its shell, above the abdomen. Every egg has a droplet of oil in it, for buoyancy. Other creatures may have a gelatin envelop, which serves equally well.”

Admiration of the plankton life was always keen and it was a distinct pleasure to demonstrate the organisms to our visitors. Frequently we had other animals to show, such as the caddis-worms with their many strange housings, built of minute colored stones or bits of wood, endless in pattern and variety; “fresh water shrimps,” *Gammarus* and *Hyalella*, with their curious habit of swimming on their sides; the “phantom-larva”; *Corethra*, in shape like a submarine and with a pair of air tanks near each end of the body; minute and brilliantly colored water mites; or that strangest creature of our fresh water, a member of the deeper plankton, the “ghost crab,” *Leptodora*, barely perceptible by virtue of its extreme transparency, all shadowy legs and body, its motions seen only in very subdued light and against special backgrounds.

Interest, however, always swung back to the plankton. One particular question was always asked, and the inevitable reaction to our answer gave us much quiet amusement.

“But how do you collect these small animals?”

Whereupon we would show our funneled nets, of finest silk milling cloth, with fifty to one hundred and fifty threads to the inch, and explain how the nets were towed through the water for varying distances and at varying depths, the catch being concentrated at the small end of the nets, from which it was easy to wash the collection into a jar of water.

“And that sort of life occurs in the lake?”

“Yes, and in enormous quantities.”

It is impossible to describe the expression on people's faces which invariably followed that answer. It would be a combination of horrification, of unbelief, of surprise, disgust, and perhaps nausea, at the discovery that the lake teemed with microscopic life, and that they had drunk the lake water.

“Goodness, I'll never again drink any lake water,” was the invariable remark, made with emphasis, resolution dripping from each word.

“Then what will you drink, instead?” would be our smiling query.

“I'll drink creek water. Surely the streams from the snowfields and glaciers do not contain bugs, and things”!

No, we did not disillusion them. One shock was enough for the day. But if they had only known! For these mountain creeks are full of animal and plant life, some of it microscopic, a good deal easily seen with the naked eye. There are the grub stages of aquatic insects, such as stoneflies, mayflies, caddis-flies, midges, and no-see-ums, or black flies; there are flatworms, and sometimes Crustaceans, of the kind known colloquially as “fresh water shrimps.” And if I had shown them some of the plumes and filaments of creek algae under the microscope, with their clattering of myriads of diatoms, of tubules containing “blood-worms,” of minor algae and various unicellular animals, then, I am afraid, they surely would have “tabooed” biology with all its horrors and disillusiones.

Fishermen as a rule would find it strange when our boat drew up and we asked to examine the stomach contents of the fish they caught. But when, after opening up the fish, the stomach contents were washed into a plate, the different food items picked out, and a diagnosis of the feeding habits and travels of the fish made on the basis of the food, then keen interest was aroused at once. Regularly they asked, “How can one tell where a fish has been feeding?”

“By the type of food eaten. Here are caddis-worms, black fly larvae and other insects that are found only in rapids. That trout therefore has come from a visit upstream. Have you ever caught whitefish? You will find small clams in them which never occur in streams. The whitefish is a bottom feeder and feeds only in deep lakes, on snails, clams, bloodworms, true worms and whatever food is on the bottoms.”

I opened another trout and washed his contents into a pan. “Here are true bugs, *Corixa*, called water boatmen.

Here is a small fresh water shrimp. And here is a sprig of pond-weed, Potamogeton. You caught this trout here at the mouth of a mountain creek. But that trout fed in the lake in the vegetation area, for the animals and plants belong to that region. Incidentally, note this white, ribbon-like structure. It is a tape-worm, an intestinal parasite, common in various fish."

The fishermen were impressed by this method of correlating food and habits of a fish and would ask many questions about different fish, their food, and, of course, on what types of artificial flies to use for game fish. One fisherman told me that he had just used a "black fly" with success, and I pointed out to him its similarity to the black, moth-like caddis-flies that were flying over the water in swarms in the morning and evening. He had not noted them before, but observed them with increased interest that evening.

It surprised fishermen to hear that lakes are not all alike, that waters have their individuality.

"It must be a fascinating study you are making," they remarked. "What do they call it?"

"Limnology, the study of lakes. It is a distinct field of biology. It includes the study of physiography and physiology of the lakes, the chemical makeup of the water, and the animal and plant life found there. The living things in particular vary in these lakes in Glacier Park. Two Medicine Lake, Lake St Mary's, Avalanche Lake, and so on,—each lake differs from the others in makeup of plants and animals, and particularly in the proportions of each. Lake St. Mary's has a wealth of small clams; there are few of these in Lake McDonald, Kintla Lake has great amounts of fresh water shrimp, of which McDonald again has very few. It thus becomes a problem to find out what food is available and what fish can live in a specific body of water. Fish having their predilections in the way of food, it is necessary to determine the food available and accordingly plant the fish. No soil is suited to all types of plants. Similarly, all waters are not suited to all types of fish. And it is this matter of correlating the lakes with their food and the proper types of fish to feed thereon that Carter and I are working on this summer."

## Admiral William S. Benson

EUGENE WEARE.

**M**ORE than once, in the columns of this Review, it has been suggested that living in Washington has its compensations. It surely has. There comes a time, for instance, when the Congress is *not* in session and the huge army of "trained experts," fakirs, professional propounders, reformers-for-revenue-only and pious profiteers, with their attendant inferiors and imitators, betake themselves to other climes, to Ohio or Indiana, where the going is easier and the weather less oppressive. Some others there are who hie themselves to New England where, it is said, cool breezes blow, while a not unsubstantial group succeed, in devious ways, in having themselves selected or appointed as delegates to some sort of European conference on World Peace and Reconstruction, or International Friendship and Good-will, where canned speeches of a very poor quality are chanted to the tune of the Star Spangled Banner. It is all very interesting, from a Washington standpoint, though one is moved occasionally to pity the long-suffering Europeans.

I am prompted thus to dwell upon the gayety of nations because, by way of contrast, we occasionally do some things in Washington which stand up under analysis. All is not blaa, bunk and brass. Witness, if you please, the testimonial banquet at the Mayflower Hotel, Washington, September 19 next, to Admiral William S. Benson.

Now, there is nothing remarkable about a testimonial banquet in Washington. The thing which makes this

particular gathering worthy of note is that it is conceived, planned and executed *without* the aid, assistance or interference of a "trained expert," and that the gentleman to be honored is genuinely worthy of any testimonial which may or can be arranged for him. Indeed, so strikingly unique is the entire undertaking that the "gentlemen of the press" have been invited to be present at *ten dollars per plate*.

Admiral Benson has served the nation for more than fifty years and the banquet is in celebration of this truly remarkable achievement. It is to do honor to a man than whom there is no more gallant a patriot in all the land. Soldier of the sea, statesman, diplomatist, administrator, scientist, literateur, he has given more than half a century to the public service and, even now, though his years are more than the Scriptural allotment of three score and ten, he stands forth in sturdy defiance, the exemplar of much that is finest and best in American character and achievement.

The life-story of this remarkable man reads like a fairy tale. Starting out with no particular advantages to help him on, he rose from the modest position as a midshipman in the American Navy to be the highest ranking officer in the armed forces of the nation. Were Admiral Benson other than he is he might boast, among other things, of the possession of two Distinguished Service Medals, one from the President of the United States and one from the Secretary of War; a gold sword from the United Daughters of the Confederacy; the Grand



Cross of the Legion of Honor from the Government of France; the Order of St. Michael and St. George from the British Government; the Order of the Rising Sun from the Government of the Japanese. Pope Benedict XV, of happy memory, made him a Knight of the Order of St. Gregory the Great, and he is the possessor of the Laetare Medal from the University of Notre Dame.

In Admiral Benson one sees a man whose stern countenance and protruding jaw suggest the disciplinarian and the rigorist. From his eyes, tired eyes they are, one gets a hint of the superb kindness with which his heart is filled to the overflow. He is a large man, standing erect, with head thrown back and shoulders that are sturdy and straight. Though his grey hair is thinning at the top, he has the appearance of a man twenty years younger than he is. His general mien gives forth the impression of a tremendous stock of power and energy and strength which he has stored up somewhere inside him. His is not the showy way; he is, in fact, a very undramatic person and not given, even in trifling things, to loud talk or to bombast. He is quiet and direct and forceful. He looks like a man who is incapable of being lukewarm or even passively enthusiastic. There is no middle-of-the-road attitude about him. One may see at a glance that in all with which he has to do, he is either for or against. And one gets the notion, too, that the best way to ascertain his exact position in any given matter is *to ask him*.

Admiral Benson's love for America is as boundless as the azure in the skies above him. His whole life has been one of service to the nation, conceived in a fine spirit of loyalty and rendered with a devotion that has been tireless and unceasing. Born in Georgia, on a cotton plantation, in an atmosphere notable among other things for its strong anti-Catholic prejudices, he entered the Naval Academy in 1872 and was graduated five years later. Then, for more than forty years, he was an officer in the Navy. His service began, back in 1877, with an assignment to the U. S. S. Hartford, and ended when he was Chief of Naval Operations in 1919. In 1884 he was one of the party which made up the famous Greely Relief Cruise to the Arctic, going as far north as Littleton Island. At divers times he has served at the Boston, New York and Philadelphia Navy Yards, leaving this last city, where he was the Commandant, to be the Chief of Operations at Washington. He has served with the Hydrographic Office and with the Fish Commission. Twice he was detailed to the Naval Academy as an Instructor in Seamanship, Naval Tactics and Naval Architecture. He has been the Senior Assistant to the Commandant at the Academy and was for a time the Commandant of Midshipmen.

At one time or another he was the Commandant of the battleships Iowa, Albany, Missouri and the Utah when this gallant ship was the largest dreadnought afloat. As Chief of Naval Operations during the World War he was the technical head of the Navy, controlling and di-

recting the movement of all the naval forces, both at home and abroad. It should be noted again because it is important: Admiral Benson was the highest ranking officer of the armed forces of the United States during the World War.

President Wilson sent him abroad in 1917 as a member of a special commission to consult with the representatives of the Allied Governments then engaged in the great struggle. Again, in 1918, he served as a member of another important American Commission in Europe. He represented this Government in drawing up the naval terms of the Armistice. He was the Naval Advisor to the President and the Peace Mission and represented the American Government on the committee which drew up the naval terms of the Peace Treaty. In February, 1920, he was appointed a Commissioner of the Shipping Board, elected to the Chairmanship and, shortly thereafter, to the Presidency of the Emergency Fleet Corporation. At about the same time he served as one of the delegates to the International Conference on Communications. He is now one of the Shipping Board Commissioners, serving a term which will not expire until 1928.

Away back in the early 'eighties Admiral Benson married a Catholic girl from Maryland, and the home-folk down Georgia way were properly horrified. They told his old mother that he was sure to turn into an Irishman, and he did. In those days in Georgia "Irishman" was a common name for a Catholic, the terms were synonymous, and the Admiral became a Catholic. From the outset of his life as a Catholic he has been conspicuously identified with numerous Catholic movements and activities. He has his views, and very interesting views these are, too, touching upon certain of these activities, but these may be reserved for telling on another day. He serves now as the President of the National Council of Catholic Men, a movement into which he went upon the urgent solicitation of a number of the American Bishops. His daily life is an inspiration to all who know him. He is deeply religious and genuinely so and, in the quiet, inconspicuous manner so characteristic of him, he is doing some tremendous things for the Church in America. He is an ardent supporter of the movement for Laymen's Retreats and is tirelessly active in the interest of missionary endeavor among the Negroes. He is a member of the Historical Commission of the Knights of Columbus, of the Board of Governors of the Catholic Church Extension Society, and of the Board of Trustees of the Cardinal Gibbons Institute for Negroes.

This, then, is the man Washington is to honor on September 19. I have no specific authority to do so but I should like to presume to invite the readers of *AMERICA en masse* to this fine tribute, because Admiral Benson stands for the best we have in national patriotism, in unquestioned devotion and service that is full and unstinted. In honoring him we honor ourselves. Of course he has been maligned, misrepresented, misquoted and mis-

understood. But he is clean, his hands and head and heart have been clean all his days, and so it is that they have dared not to touch him. The storms of criticism and the gusts of anger which were his daily fare for a long number of years have served only to strengthen him. Today, his head mounts higher, his eyes are brighter and there is a kindly smile in the curve of his lips. With the heart of a boy, the enthusiasm of an neophyte, courage indomitable and marvelous optimism, he plods on, serving the nation in a task which some say is an impossible one—the upbuilding of an American Merchant Marine. He says that it *can* and *must* be done.

### COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department*

#### California's Debt to Father Kenna

To the Editor of AMERICA:

Apropos of Mr. Muttkowski's interesting article on our national and State parks, "Seeing the Parks," in AMERICA for August 22, it may interest your readers to know that the conversion of the redwood forests of California into public parks was largely and primarily the work of a Catholic clergyman. The stately sequoias were doomed to disappear when the late Rev. Robert E. Kenna, S.J., at that time President of the University of Santa Clara, pleaded for their preservation in an eloquent and stirring speech before the California Legislature. As a result an appropriation was made to save the parks and a commission appointed for their administration. Father Kenna was designated a member of that commission and since then the Governors of California have consistently appointed his successors in the Presidency of the University on its personnel. The "Santa Clara" tree in California Redwood Park is dedicated to Father Kenna.

New York.

L. W.

#### How They Lost Their Faith

To the Editor of AMERICA:

In your issue for August 22, loss of faith among the immigrants was discussed by one of your correspondents. I read the article with all the more interest, because for some years I was engaged in trying to prevent loss of faith among newcomers in sections of the country in which Catholics were very few.

"Lack of intelligent grasp of the Faith," the first reason assigned by your correspondent, long since ceased to appeal to me as an adequate reason. Adult immigrants thus equipped did not in the past fall away from the Church, for men and women who grow to maturity in a truly Catholic atmosphere do not easily fall away. Some may not be much of a credit to the Church, but most of them hang on to their religion to the end.

The second reason assigned, lack of priests and schools, explains the case exactly. Again and again have I seen the proof in Florida, Georgia, Alabama, Texas and Arkansas. In the old days the men who went from Maryland to the mountains of east Tennessee and to the Blue Grass counties in Kentucky fell away from the Church because they had no priests. "Folks back home" in the more settled parts of the country simply cannot imagine what it means to be without church and school. That is only one side of the picture; there is another wholly beyond their power to sense, namely, the constant breathing in of an atmosphere either of heresy or of deadly indifference. Consequent upon this is the mixed marriage bringing that same atmosphere into a divided household; there are the job to be held, the business to be carried on profitably, the children to be advanced in a worldly way and the merely social side of life to be

considered. Catholics who live in cities and towns in which Catholics are numerous and influential cannot know what this struggle means; a struggle carried on not merely for twenty-four hours but for a life-time, and that, too, without priests, without schools and very often without the aid of the means of grace ordained by Christ. How any of these isolated Catholics keep the Faith at all is more of a marvel that that so many lose it, and so few are able to pass it on to their children.

The South and the West still need upright, hard-working immigrants, but it is a crying shame to allow them to be induced by railway development agents and glorified real estate dealers into settling in sections where there is no church, no school, no Mass, no Sacraments. The grown-ups who thus migrate may remain true to the Church, but if the experience of the past means anything, probably their children, and almost certainly their children's children, will be lost to the Faith of Jesus Christ.

Louisville, Kentucky.

B. J. W.

#### The Times and the Manners

To the Editor of AMERICA:

Following the advice that Paul Rivers gave in his delightful paper "One Hour of Quiet," in AMERICA for August 22, I have been dipping into a treasury of historical data in which I found two letters written by the Rev. Dr. John McCaffrey, President of Mt. St. Mary's College and Seminary, Emmitsburg, Md., to his friend Orestes A. Brownson. They were discussing an article George H. Miles had contributed to the historic *Brownson's Review* about the college. In the first letter referring to the times Dr. McCaffrey says:

Our whole system of mercantile credit is one of fraud—all candid merchants will acknowledge it. Customhouse oaths are proverbial. Doctors murder the unborn infant. Lawyers plead any case and use any plea. All things are fair in politics. Governments must sustain themselves by falsehood and crime. Jurors swear to try a man according to the law and the facts and yet decide against both from *conscientious* motives. The world is flooded with demoralizing books. Parental authority is almost extinct.

The other letter deals with the aspects of the educational field in this fashion:

Engaged in the task of educating American boys, I find that very few indeed have been taught by their parents to obey and sacrifice self-will to duty. . . . I find that in three cases out of four the children rule the parents and ultimately study what they please, leave school when they please, and at home do what they please.

The first letter was written in December, 1848, and the second in July, 1849. That was nearly eighty years ago, and the incident affords evidence of the fact that the times of our sainted grandparents which we are now admonished to regard with admiration and profit were not so radically different from our own.

Boston.

L. B. A.

#### Reviewing a Criticism

To the Editor of AMERICA:

When I sent my letter to AMERICA in answer to Father Donnelly's charge against me of determinism, I wrote at the same time to Sister Mary asking her to take up the points he raised in regard to her dissertation. She replied that religious etiquette forbade her entering upon a public controversy with a priest. I, therefore, feel it incumbent on me to try to remove certain misunderstandings that Father Donnelly's criticisms will cause in the minds of the readers of AMERICA.

The statement: "the whole result of the monograph has been to establish a negation and to reveal the obvious" (AMERICA, p. 289, July 4), may give the impression that Father Donnelly has been criticizing the idle speculations of a nun that have no claim to solid scientific value. This is an unjust valuation of a painstaking and laborious piece of scientific research. When Marie



Cecelia McGrath (now Sister Mary) published her "Study of the Moral Development of Children" (Psychological Monographs, Vol. XXXII, No. 2, Whole No. 144) as a dissertation for the Doctorate of Philosophy at the Catholic University of America it received a recognition seldom given to doctorate dissertations. The Vice-president of the Educational Section of the American Association for the Advancement of Science wrote to the Catholic University to find out who this young lady was who had made this most valuable investigation, hoping that it would be possible for her to give a summary of her findings at the Christmas meeting of the Association. On being told that Miss McGrath was now one of the Sister-Servants of the Immaculate Heart of Mary, the invitation was extended at once to Sister Mary to appear before the American Association for the Advancement of Science, and for the first time in its history, I believe, the Association, at their own invitation, listened to a Catholic nun reporting on the results of her scientific investigation. It would therefore seem that Father Donnelly's summing up of Sister Mary's work as the mere establishment of a negation and the revelation of the obvious finds no confirmation amongst those who have a professional acquaintance with the subject of which she deals.

I cannot here go into the details of the scientific problems that were raised by the rather unsympathetic criticism of Father Donnelly, nor even into his imputations of false philosophy which are just as groundless as the charge against me of determinism which he has recently retracted. But there is one criticism of her work most unjustifiable, and most painful to any nun: namely that she advocates training children to average morality and the giving up of the ideal.

The following are some of the passages in Father Donnelly's articles that give rise to this very false idea of Sister Mary's work:

To follow the average is never inspiring, and in morality the average is a step downwards (p. 312).

The most serious detriment to education which is likely to follow from the use of average tests, is the substitution of the average for the ideal (p. 360).

Moral reforms have not originated in the average of the multitude (p. 360).

The Gospel enshrines still supreme motives and perfect methods to integrate a sublime course of moral teachings if our educators would test that book and standardize the ideal and not the average (p. 361).

I beg to submit to Father Donnelly's consideration a truth which seems so patent that one hesitates to mention it: to determine the average is not to set up the average as the ideal. To find out what moral problems most children are interested in at a certain age and advocate instruction in ethical questions at the time most children are alive to them does not mean that in giving instruction on these problems one should not point out to children the highest ideals of truth and justice, or to lose sight for one moment of the principles of the Gospel.

Washington.

THOMAS V. MOORE, O.S.B.  
Professor of Psychology, Catholic  
University of America.

#### Have We Any Scholars?

To the Editor of AMERICA:

One who has the honesty and the courage to look facts squarely in the face must acknowledge that most of the statements put forward by George N. Shuster in AMERICA for August 15, with regard to American Catholic scholarship, are true. We may be giving a good education to many; we are failing to develop in our schools the traditions of scholarship.

The acknowledgment of this truth should not effect either irritation, discouragement or pessimism, but it should bring about a calm and constructive inquiry as to how we may best make up the deficiency. The very realization of this weakness

will be a first beginning. Then upon ecclesiastical and religious superiors will devolve the responsibility of making real and present sacrifices that their teachers, especially those of scholarly ambitions, be given leisure and the other opportunities without which their talents cannot be cultivated. Finally the individual teachers and students themselves must cultivate that attitude of mind and form those habits of study and of careful, impartial investigation which, continued for a number of years, lead gradually to the possession of mature scholarship.

In the non-ecclesiastical branches we have been especially deficient; but even in philosophy and theology the lack of the spirit of scholarship seems to show itself in our satisfaction with mere textbook knowledge, in the neglect of wide reading and of the consultation of important libraries, and in a certain dogmatism, by which mere systems, theories and opinions are erected into the rock-walled and bastioned fabric of dogma.

A lad from a Jesuit college recently said to me, speaking of his professor of philosophy, a man of venerable years: "Father — irritated me continually. He handed out a series of dogmas, he did not teach us philosophy." This statement is illustrative of an attitude of mind too common among Catholic ecclesiastics who are teachers, and it is certainly not in accord with the spirit of true scholarship. And those who do not possess the spirit of scholarship cannot very well impart it.

If there are those who disagree with the opinions expressed by George N. Shuster in his article or by myself in the above paragraphs, let them not become irritated, but in the spirit of calm and dispassionate scholarship let them first investigate conditions, and then let them offer constructive suggestions according to their findings.

San Jose.

P. M.

#### We Not Merely "Believe," We "Know"

To the Editor of AMERICA:

In the issue of AMERICA for August 1, under the heading, "Protestant Weddings and Catholic Arrogance," the following statement is made:

But the one fact, evidencing the reasonableness of the Church's attitude toward the marriage of Catholics with non-Catholics is her belief that she alone *does* possess that mission.

May I not with great respect suggest that this sentence would read more impressively were it written as follows:

But the one fact, evidencing the reasonableness of the Church's attitude toward the marriage of Catholics with non-Catholics is her *knowledge* that she alone possesses that mission.

In submitting our position to non-Catholics to say we "believe" may imply doubt; nor is it indeed that we merely believe, but that we *know*.

London, England.

E. E.

#### Burial Service Volsteadized

To the Editor of AMERICA:

I wonder if a call has been made for the revision of the burial service by the denominations which include the Volstead law in their creed. Of one such attempt, indeed, we already read in the papers. The recital of that clause of the Twenty-third Psalm reading, "my cup runneth over"; or, as it reads in the Twenty-second Psalm of the Douay version, "my chalice which inebrieth me"; or, as it reads in the Vulgate, *calix meus inebrians*, seems to be somewhat incongruous in the presence of a deceased prohibitionist. It would seem that even he must ask himself the question, what was in the cup that was running over? Could it have been good red wine? A great clamor has been raised about the revision of the marriage service but it seems to me that to bring things right up to date that hue and cry should be dropped in favor of a revision of the burial service.

Flagstaff, Arizona.

M. J. RIORDAN.

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 12, 1925

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## The Mules Come Out of the Mines

WHEN the temple of Janus was closed, as we learned years ago from our Latin grammars, the Romans knew that the world was at peace. The mine-operators have a similar symbol, not equally picturesque, but fully as striking. When the mules come out of the mines, the public is supposed to take notice that a long war has begun, and they came out on September 2.

What is most noticeable in this strike is the secrecy with which most of the conferences have been conducted. Neither the public nor the Government is in full possession of the only facts upon which an equitable decision can be rendered. Two years ago, the Federal Coal Commission tried to turn the light of publicity upon the mines, and failed. It had no power to compel the operators to produce their financial reports or to install uniform methods of cost-accounting. As matters now stand, Labor and Capital can make war, whatever the public may think about it, and however great the damage which in the end all parties to the conflict must sustain. No one can testify that the operators are trying to exact an exorbitant return upon their investments, although it is admitted that three years ago one large company paid cash dividends on its capital amounting to 305 per cent, and that the net incomes of eight companies rose from nearly \$14,000,000 in 1913 to \$33,000,000 in 1920.

Yet no one knows the real resources of these companies, or even their alliances. In spite of a mass of State and Federal labor legislation, presumably applicable to the present situation, there is no commission of any kind vested with authority to bring all the facts into the open and let the public see what they are. It would be quite possible, as the *New York World* observes, for the miners and the operators to unite to gouge the public for their

mutual benefit. The miners can close the mines almost at will, the operators have the same power, and against arbitrary action by either the public has no adequate defense.

In this country, and in every other country for that matter, we are far removed from the ideals of charity and justice proposed by Leo XIII in his labor Encyclicals. It is better that Labor and Capital, regarding each other as allies rather than as enemies, should settle their disputes and misunderstandings by private agreement. But when year after year, these private conferences result in nothing but strikes and lock-outs, in bickerings and the pretense of new causes for war, then it is time for the State to intervene. If we can establish a commission and entrust it with power to search out and publish the facts, it may not be necessary to take further action. Public opinion will do the rest.

## Seeking a Liberal Education

COMMENTING on the first of a series of articles on the attendance of Catholics at non-Catholic colleges, appearing in this review, a correspondent brings forward an objection which, he thinks, "Catholic educators are not prone to discuss." While he is willing to grant that "the Catholic college imparts a sound moral training, it seems to be true that it does nothing else." Why, then, he asks, criticize "the student who goes to college for a liberal education? Can you blame him for declining to go to a Catholic college?"

If this objection is rarely discussed by Catholic educators, the reason may be that busy men have no time to ponder upon what might happen if two plus two made four. It is really another form of the old charge that the children in our parish schools are taught nothing but catechism and a little bible history. That accusation is not often heard today, because intelligent men find the refutation in their courses of study and in the success of the pupils when competing with the pupils of other schools.

The same test should be honestly applied to the Catholic college. Our correspondent has not done this. In the pure assumption that the Catholic college cannot, or at least does not, impart a liberal education, he finds an excuse for the Catholic student who matriculates at a non-Catholic college. This is poor logic. In answer to his question, it may be suggested, with all deference, that he visit a standard Catholic college, meet the Dean, mingle with the students, examine the course of studies, run over the alumni list, and note the absence of those elements of social and moral disorder productive of an environment to which liberal culture must be alien. This done, he will never be guilty of the gross inaccuracy contained in the assumption that the Catholic college gives a good training in morals, but in nothing else.

Catholic educators do not claim that our colleges are perfect, for they know that they are not. Nor does any



educator, worthy the name, assert that the institution with which he gladly collaborates always functions perfectly. What degree of culture should be possessed by the young graduate is, perhaps, a matter of conjecture, but such men as Leo XIII, the late Chief Justice White, and Marshal Foch are a proof, among thousands of others, that a liberal education can be given by a Catholic college.

Yet if after examining the Catholic college, our correspondent feels that he can obtain a liberal education only at a non-Catholic college, it may be suggested further that he consult his spiritual adviser before he matriculates. Better far to go through life without what seems to him a liberal education than to be beguiled into a quest for culture that leads across an arid desert to broken cisterns and poisoned wells.

#### Are Majorities Sacred?

WITH much that was stated by Secretary Hughes in his address to the American Bar Association at Detroit on September 2, Catholics will agree. Mr. Hughes truly says that the spirit of intolerance which has grown up in this country with ominous rapidity during the last few years bodes ill for our future domestic peace. "Have we not problems enough," he asks, "without introducing religious strife?"

Yet this intolerance is not confined to religion, although in very many instances it flows from a corrupt notion of religion; it is also found in the social and particularly in the educational field, as Oregon and Michigan bear witness. It is quite possible that the late Mr. Bryan did not perceive what strength he added to these intolerant movements, and that in spite of his vigorous disclaimers, by advocating in the name of liberty a theory which justified the destruction of the rights of the minority. It is a capital error to suppose that the American Government is founded on the principle that whatever is voted by a majority is right and proper. So far is this error from the truth, that the principle at the very basis of our political institutions asserts that all men possess certain rights which no majority, however great, may overturn. Power may suppress their exercise, but might is not right; and while the desire to avoid greater evils may counsel submission for the time being, it must always remain true that these rights, founded in man's very nature, remain in their integrity.

Indeed, Mr. Hughes himself, who insists that "the interests of liberty are peculiarly those of individuals, and hence of minorities" seems to lean to the theory that there is something sacred about a majority. "Shall not the people—that is, a majority—have their hearts' desire? There is no gainsaying this in the long run, and our only real protection is that it will not be in their hearts' desire to sweep away our cherished traditions of personal liberty." We can forge a better protection than this persuasion that the majority will never sweep away our

liberty, by striving to raise up a generation, thoroughly convinced of the truth that men have received from their Creator rights upon which no State and no majority may encroach. In a generation thus trained we shall find a protection that is strong and enduring. History shows too clearly that reliance upon the hope that the majority would never do what was wrong has often been blasted by what a misguided majority has actually done.

#### Paul Pry at Work

THROUGH his secretary Judge Gary recently told the newspapers that whether or not he drank intoxicating liquors at home was his own business and not the public's. The Judge is exactly right, although if he lived in Indiana, that virtuous Commonwealth which carefully supervises the personal habits of its citizens, he would be all wrong. But in New York it is not a sin to drink nor a crime to offer a tall glass to a thirsty friend. The Judge is within his rights when at White House conferences he urges all good citizens to bring to the aid of the Volstead law the strong support of obedience. He is also within his rights in talking about the weather whenever some inquisitive reporter asks if his friends have ever heard him use the words addressed to the Governor of North Carolina by the Governor of the State immediately South.

O. Henry has written that New Yorkers are the most cheaply inquisitive people in the United States. That may have been true twenty years ago, but by its forays into the private affairs of its citizens the Government has raised up Paul Pry's all over the country. For the last few days these gentles have tabulated and cross-examined the income-tax reports to their hearts' content, for the staid *New York Times* prints no fewer than thirty-three pages crammed with names and assessments, and the other papers of the country will follow suit. What the authors of the law had in mind when they opened the books to the public, no one can say. Probably they thought that this publicity would serve as a kind of pillory for our rich malefactors. But last year the Government took the singular stand that this publicity did not permit publication of names by the newspapers, and when a few editors took a contrary view, the case was carried to the Supreme Court. As the Court ruled against the Government, our Paul Pry's are again able to use the lists as a guide in placing their neighbors.

With our craze for investigating all manner of abuses, with a view to their destruction by act of Congress or by an amendment to the Constitution, we shall soon be so deeply engaged in regulating our fellow-citizens as to have no time to regulate ourselves. Charity, we think, begins abroad, not at home. Judge Gary is right in refusing to let the public know whether his cellars are empty or full. But leaders who pry into the habits of the public have no reason to bristle with resentment when the public begins to imitate them.

### A Club for the Criminal

AS a means of coping with organized bands who make a business of crime, Judge Talley of New York has proposed to the National Crime Commission, the infliction of a speedy trial. Constitutionally, a speedy trial is the right of every citizen, and a precious right, for it prevents the State from sending a man to prison and keeping him there on trumped-up charges. But as the business of crime has developed the criminal has learned that his best chance of escaping all punishment is to defer his trial as long as possible. It is regrettable that far too many lawyers are willing to cooperate with him in his effort to defeat justice, not necessarily by practices that are actually corrupt, but by taking advantage of every loophole afforded by carelessly drawn laws. No doubt the lawyer is bound to defend his client, but when certain means of defense become a menace to the general good, it is high time for the profession to lay them aside.

Dean Pound sounded a needed warning some days ago, when he pointed out that an approach to this problem of crime made in a spirit of hysteria, would lead to even graver disorders. The danger which the learned Dean seems to have in mind is a real one. Probably the worst possible way of suppressing crime is found in drastic measures which destroy natural and constitutional rights. Such measures, enacted in what is closely akin to mob spirit, lack the support of sane public opinion and soon fall into abeyance. We have had far too much of that sort of legislation in this country, and no slight degree of the prevailing contempt for all authority is found in the successful efforts of fanatics and well-meaning reformers to bring within the scope of the law activities with which the State cannot properly concern itself. Ill-conceived sumptuary legislation, however well-intended, invariably breeds disorder and contempt for law.

Yet if exceptions are made whenever necessary, no valid objection can be urged against Judge Talley's proposal. It conflicts with no natural or constitutional right, and it can be made a most useful means of suppressing crime. Is it too much to hope that it will be favorably considered by the bar associations in all the States?

### The Government's Egg-nog

FOLDER No. 4, issued by the Children's Bureau at Washington, should be suppressed at once by the new Director of Prohibition. It advises the expectant mother to drink a glass of egg-nog every morning at ten. To placate the captious critic, the possibility of concocting an egg-nog without whiskey or rum is conceded. At least the Standard Dictionary asserts this possibility, but it is highly probable that few people who grew to maturity before 1920, ever heard of it. For old customs die slowly. Most people are aware that German silver is not silver and that fool's gold is not a valuable metal, but in the common apprehension of man, as he exists in the United State, alcohol is still an essential ingredient of egg-nog.

As the Government appends no reference to the Standard Dictionary, the presumption that the Government is advising the citizen to dally with a soul-wrecking poison, stands firm.

The question now arises as to the source from which this whiskey is to be drawn. Whiskey is specified because when Congress gave itself the doctorate in medicine, it ruled out beer, ales and wines, and decided that the sick might drink nothing but whiskey. But by adopting a policy which regarded every physician as a probable bootlegger, a policy in which the profession ignobly acquiesced, the Government has made the acquisition of whiskey, in a proper manner, very difficult. Reputable physicians, it is said, do not care to put themselves in a position which can be so easily misinterpreted. Pharmacists, realizing the impossibility of competing with the bootlegger, are retiring from a rich field. The conclusion suggests itself that when the Government advises a glass of egg-nog every morning at ten, it is really recommending the bootlegger.

This is bad enough, but it is worse to lead the people into the belief that a concoction containing whiskey is a legitimate item in a dietary. The Children's Bureau should at once issue a memorandum to the effect that the egg-nog which it recommends every morning at ten should be brewed *sans* whiskey and all rums.

### Death in the Sky

THE wind that scarcely stirred the dreaming tree-tops at dawn, rose to the upper reaches of the sky and tore the great ship from its path, for Death was riding on the gale. "How often hast thou heard related that such a man was slain by the sword," muses à Kempis, "another drowned; another falling from on high, broke his neck: this man died at table; that other came to his end when he was at play. . . And thus death is the end of all."

Someone has written that if by thinking we could deeply brand the awfulness of death upon our souls, we should move through life wailing and tormented. That pagan concept has no place in the Christian scheme of life. Weeping we come into the world, and in agony we leave it; but if we are certain that we shall die, we also know that by toil and love and pain we make ourselves ready to meet death. "Trade thou until I come," was the behest of the Master. When He returned, the reward was withheld from the slothful man who had buried his treasure, and given to the workers who had labored to increase it.

"Do now, beloved," counsels the gentlest of Christian philosophers, "do now all that thou canst." Life is not a time for weeping, although every heart will know its own bitterness, but for work in the field assigned us by an all-loving Providence. The harvest we gather may be small, but He Who treasured the widow's mite will measure what we bring by the love we give with it. As for the brave men on the "Shenandoah," let it be their sufficient epitaph that Death sought and found them at the post of duty.



## Literature

### Newman's Dedications

THE lover of Newman who seeks to win readers to his darling is confronted with a difficulty at the outset. The titles are deadly: "Sermons on Various Occasions," "Difficulties of Anglicans," "Grammar of Assent," "Discussions and Arguments," "The Idea of a University," "The Present Position of Catholics," and so on, through a list which, far from attracting, actually repels the reader. It is too much to expect more than an occasional Bassanio who discerns the jewels within the dull casket of lead.

Newman possessed the inspiration which belonged to a great man of letters, but not when it came to selecting titles. There, he was as hopeless as a freshman laboring his first theme.

But if he was the despair of his admirers, and himself, in that respect, how delightfully was he vindicated in his dedications! They are all grace and delicacy and charm as became one who conferred a favor while professing to acknowledge a privilege!

How fortunate the Archbishop of Armagh to whom was dedicated "The Present Position of Catholics," the greatest monument of irony in Victorian literature. How deep the respect, how genuine the affection, and yet how elevated the sentiment, which does not remain merely a fine personal tribute but becomes a lofty hope that the Catholic Church in England may learn from "that ancient and glorious and much enduring Church, the Church of Ireland," how "to persevere in the best of causes" until she "can interchange with her, amid trials common to both, the tenderness of Catholic sympathy and the power of Catholic intercession."

It was after the notorious Achilli trial during which Newman spent many a night upon his knees praying that the bigotry of judge and jury might not condemn him to imprisonment (his only crime the unmasking of a scoundrel) that "The Idea of a University" appeared. By what the *Times* denounced as a miscarriage of justice, Newman had been found guilty of "slandering" Achilli, and was condemned to pay the entire costs of the protracted trial, totaling over £12,000. Newman was staggered by the burden but Catholics the world over rallied to his aid and within a few months the amount was subscribed to the last farthing. Out of the depth of his gratitude Newman thus dedicated his great book on education:

In grateful never-dying remembrance of his many friends and benefactors, living and dead, at home and abroad, in Great Britain, Ireland, France, in Belgium, Germany, Poland, Italy and Malta, in North America, and other countries, who, by their resolute prayers and penances, and by their generous stubborn efforts, and by their munificent alms, have broken for him the stress of a great anxiety, these discourses, offered to Our Lady and St. Philip on its rise, composed under its pressure, finished on the eve of its termination, are respectfully and affectionately inscribed by the author.

While Newman "lay upon his Anglican death-bed" he began the studies which were embodied in "The Development of Christian Doctrine" and were taken leave of, when the light came, in one of those typical and exquisite passages where dwells a pathos too deep for tears. Late in 1877, Newman's own Trinity College, Oxford, made him an honorary Fellow and Newman, who had been an exile from her halls for over thirty years, felt that this gracious act had restored to him his Alma Mater. In recognition of the happy event he dedicated a new edition of "The Development" to the Reverend Mr. Wayte, President of Trinity, in this felicitous fashion:

My dear President, Not from any special interest which I anticipate you will take in this volume, or any sympathy you will feel in its argument, or intrinsic fitness of any kind in my associating you and your Fellows with it,—

But, because I have nothing besides it to offer you, in token of my sense of the gracious compliment which you and they have paid me in making me once more a Member of a College dear to me from Undergraduate memories;—

Also, because of the happy coincidence, that whereas its first publication was contemporaneous with my leaving Oxford, its second becomes, by virtue of your act, contemporaneous with a recovery of my position there;—

Therefore it is that, without your leave or your responsibility, I take the bold step of placing your name in the first pages of what, at my age, I must consider the last print or reprint on which I shall ever be engaged.

Newman loved all his friends and over some he yearned with an anxiety which was almost femininely tender. Such a friend was Henry Wilberforce, the "*Carissime*" of many a letter, who responded at last to his petitions and became a Catholic. Five years later "*Callista*" appeared and Newman presented it to Wilberforce with exquisite brevity:

To you alone, who have known me so long, and who love me so well, could I venture to offer a trifle like this. But you will recognize the author in his work, and take pleasure in the recognition.

It was to Edward Bellasis the courageous convert, able lawyer, friend of many years and advisor in the Achilli trial that Newman presented "A Grammar of Assent":

To Edward Bellasis, Sergeant at law, in remembrance of a long, equable, sunny friendship; in gratitude for continual kindness shown to me, for an unwearied zeal in my behalf, for a trust in me which has never wavered, and a prompt, effectual succor and support in times of special trial, from his affectionate John Henry Newman.

To Manning in 1857 he presented that masterpiece of pulpit eloquence, "Sermons on Various Occasions," "as some sort of memorial of the friendship which there has been between us for nearly thirty years." To Dean Church he offers, in 1871, a new edition of his "Oxford University Sermons" preached in his Anglican days, recalling after nearly thirty years "your generous conduct towards me at the time" and concluding:

Accept then, my dear Church, though it be late, this expression of my gratitude, now that the lapse of years, the judgment passed on me by (what may be called) posterity, and the dig-

nity of your present position, encourage me to think that, in thus gratifying myself, I am not inconsiderate towards you.

To Newman the memories of his Anglican years were poignant and sacred things to which he constantly recurred, his eyes dim with tears.

Dean Church was not the only one among his Anglican friends to be complimented with a dedication. He offered "Discussions and Arguments" to Reverend H. A. Woodgate in 1872, and a new edition of "Sermons on Subjects of the Day" to Reverend William J. Copeland in 1869, "The kindest of friends whose nature it is to feel for others more than they feel for themselves."

In one celebrated instance Newman reserved the dedication of a great book till the close. It was a strange place for it but the book itself was strange, paralleled only twice in all literature, once by a saint and once by a charlatan. The book was "The Apologia" and he offers it to his brother Oratorians, naming each in turn:

And to you especially dear Ambrose St. John; whom God gave me when He took every one else away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question.

And in you I gather up and bear in memory those familiar affectionate companions and counsellors, who in Oxford were given to me, one after another, to be my daily solace and relief; and all those others, of great name and high example, who were my thorough friends, and showed me true attachment in times long past; and also those many younger men, whether I know them or not, who have never been disloyal to me by word or deed; and of all these, thus various in their relations to me, those more especially who have since joined the Catholic Church.

And I earnestly pray for this whole company, with a hope against hope, that all of us, who once were so united, and so happy in our union, may even now be brought at length, by the Power of the Divine Will, into One Fold and under One Shepherd.

This inscription is one of the most beautiful pieces of prose that this maker of prose miracles ever wrought.

JOSEPH J. REILLY, PH. D.

#### NEWMAN

Men found you subtle, master, blending skeins  
Of taut silk thinking with the golden weave  
Prayer wins from God. A distraught epoch's eve  
Stirred your vast silence, till in flaming strains  
You spoke glory. Yet deeper radiance gains  
Who, listening close, can the still note perceive  
That fires your music's heart—a note to grieve  
And gladden, bred of the desert and swift rains.

Beacon of mystery! Soul's eagle whose eye  
Tirelessly saw through earth's hoar shadowings  
The Undimmed Sun! With you these new years cry  
For lighted ways and the dear Morning's dew.  
Hearing your voice, we feebly scan the wings  
That made the peaks of sainthood plain to you.

GEORGE N. SHUSTER.

#### REVIEWS

**A Link Between Flemish Mystics and English Martyrs.** By C. S. DURRANT. New York: Benziger Bros. \$5.25.

The less said about the history of most families the better. But in the story of the religious family that makes up the English Convent of Nazareth at Bruges there is no danger of uncovering skeletons that had best remain concealed. The chronicler has only the most edifying material with which to deal. The simple and prayerful life of the nuns gives the lie to the oft-repeated calumny about the worldliness and sluggishness that characterized convents in the sixteenth and seventeenth centuries. Writers of history who believe that nunneries are peopled with the love-lorn and world-weary, the unlettered and those who could not make good in a bustling world, will have their notions corrected by the story of Bruges whose women are wealthy, noble, talented and cultured. From its inception the personnel of the convent was for the most part made up of the daughters of prominent English gentlemen who in the penal days were forced to send their children abroad to secure them in their religion. The foundation at Bruges was an offshoot of St. Ursula's at Louvain and could trace its spirit and traditions through that convent to the earlier Augustinian Canonesses of the Low Countries. These in turn were linked up with the monks of Windesheim and so, to begin the chronicle *ab ovo*, the author goes back to the great Flemish mystics, Blessed John Ruysbroeck, Gerard Groote and others who inspired that life and spirit. The volume is both fascinating and inspiring. In the realm of asceticism the reader is let into the heart-secrets of men and women consecrated to the highest ideals. At the same time, as a history, the book gives a cross-section of Dutch and English Catholic life during nearly five centuries, for, though living a life hidden with God, the Augustinian Canons and Canonesses are in touch with education and politics and wars. Statesmen, warriors, princes and prelates all play parts in their story. It is to be regretted that an otherwise excellent volume should be marred by such poor proof-reading. The book is well illustrated and very satisfactorily indexed.

W. I. L.

**Crackerbox Philosophers in American Humor and Satire.** By JENNETTE TANDY. New York: Columbia University Press. \$2.50.

There has been need for some such study as this in which an historical survey and a critical appreciation is given of that humor which has come to be recognized as distinctively American. Prior to 1830, there were no preeminently acknowledged humorists. But the Yankee type was developing, and in the thirties Smith and Davis began using it as a carrier for political satire and Haliburton for social and moral criticism. Then came Lowell with his sarcasm and doggerels and the effective "Biglow Papers." During the Civil War and since that period, the humorists have exerted tremendous influence on public opinion. From the South, Bill Arp (C. H. Smith) began writing letters to Abe Linkhorn, while in the North, Artemus Ward was printing an interview with Jefferson Davis and Petroleum Nasby (D. R. Locke) was expressing his humorous though vitriolic aversion to Copperheads and Rebels. The tradition of wit was handed down through these philosophers to Josh Billings (H. W. Shaw) and later to Mr. Dooley (F. P. Dunne), Abe Martin (F. McK. Hubbard), and Potash and Perlmutter (Montague Glass). Miss Tandy, in her study traces the succession of our homely humorists and interprets them in their influence on their contemporaries. It would be well were this short sketch enlarged into a more comprehensive history.

A. T. P.

**The History of American Music.** By LOUIS C. NELSON. New York: The Macmillan Co.

This new edition of "The History of American Music," revised to 1925, is the thorough and inspiring achievement of an acknowledged scholar. The beginnings, foreign influences, changes,



methods, personal endeavors that have gone into the making of our present music have been charted through an alignment and sequence of facts that tell their own story and point their own conclusion. The parental efforts of Europe are justly appraised, while the original and meritorious accomplishments of Americans, particularly in band productions and orchestrations, have not been neglected. The musician will find treasures of information in pages teeming with facts. Many warnings and much encouraging suggestion also lie close to the surface in critical sidelights and appreciations. For the man of letters with a soul in quest of the beautiful, with hallowed reverences for the artful and ennobling creations of the past, there are possibilities of illuminating and charming hours with an historian and critic who is wholehearted and true. A Catholic, reading of psalms and hymns, regrets as a personal loss that no opportunity was taken to evaluate the music of his Church. The threads of its history, its purpose and its effect upon musical standards and taste, could easily have been gathered and patterned with discriminating distinction by one who enjoys such a comprehensive knowledge of American music.

J. T. M.

**The Common Reader.** By VIRGINIA WOOLF. New York: Harcourt, Brace and Co. \$2.50.

Rarely will one find such a captivating series of essays as the twenty-five contained in this volume. Miss Woolf skips through the whole field of English literature from Chaucer to Conrad, and adds, for good measure, a paper on the Greeks. Margaret Cavendish, Montaigne, the Brontës, Defoe, Evelyn, Addison, are only a few of the authors she appreciates. Bold enough to state that she frequently doubts "whether the French or the Americans, who have so much in common with us, can yet understand English literature," she shows that she is capable of independent thinking. Her frankness in expressing her views is refreshing even though she does not always win complete assent. The vision of literature that she displays makes dubious the title "The Common Reader." She is quite uncommon. Her style is sometimes slow and obscure, but again it is splendid and occasionally attains the glory of prose-poetry. "Outlines" and "The Lives of the Obscure" are provocative, original and amusing; George Eliot is serious and carefully analyzed. One might gather from the author the impression that Chaucer was disrespectful to priests and that his views on morality were lax. This is not true; besides Chaucer has drawn one of the most beautiful priest-portraits that may be found in the English language. Twentieth century writers are mentioned at random as they occur to her mind. But she has the power of making it appear that all the subjects of whom she writes are her friendly contemporaries.

T. B. F.

**Sir William Osler.** Two Volumes. By HARVEY CUSHING. New York: American Branch, Oxford University Press. \$12.50.

Into these two volumes is packed the remarkable record of a widely-known physician, medical writer, student, book-lover, lovable personality and supreme friend. Sir William himself is made to tell most of the story. His painstaking biographer has amassed a treasury of his letters and addresses of every kind delivered at home and abroad. This unlimited material, even sparingly used, produces an embarrassment of riches. Though one may not be interested in medicine, one may soon discover, by reading, that this man's attraction is not solely for his professional brethren. Medical men, of course, will find special interest in this record of one of their greatest associates. In seeking wider contacts and doing bigger things, Montreal, Philadelphia and Baltimore were milestones leading to Oxford and the reward of the baronetcy. All through these years he manifested an "infinite capacity for work," and one of his frequent

comments about himself was "Industry has been my great asset." He was a conscientious teacher; enthusiasm poured from him and he so inspired the Hopkins' students that none of them ever could forget him. Montreal missed him sorely when he went to Philadelphia, and Philadelphia when the appeal of a new medical school on advanced lines won him to Johns Hopkins. After fifteen years of crowded accomplishment for nation and humanity, there came the call of the now famous doctor to Oxford. Here he enjoyed comparative leisure after his tremendous activity in Baltimore. But he continued to be a ferment for good, a doer and a preacher to whom men listened. On his seventieth birthday, he was accorded a world-wide evidence of the esteem and love in which he was held by his fellow doctors. During a half century he had been a positive force breaking the barriers of provincialism and narrow nationalism, and fostering international sympathy. None quicker than he to say the kindly word and to appreciate worth, Sir William was a Christian gentleman and an honor to the noble profession of medicine.

A. M.

### BOOKS AND AUTHORS

**For Spiritual Reading.**—The translator of *Père Raoul Plus' "Christ in His Brethren"* (Benziger. \$2.25) has done a worthwhile service for English readers of spiritual books. The volume is the sequel to the eminent Jesuit's "In Christ Jesus" and, whether consciously or unconsciously, the author has given in it another development of the master meditation of Saint Ignatius in his *Spiritual Exercises*, "The Kingdom of Christ." The truth he would emphasize is that the Catholic Christian, because his calling is essentially to union with our Lord and all His brethren, is bound to labor for the good of his fellows, and in a practical and interesting way he expatiates on the duty that springs from this obligation of praying, working and suffering for others. It is a stimulating and encouraging volume with plenty of examples and anecdotes to make it thoroughly human. Occasionally there are liturgical and grammatical inaccuracies due, we think, to translation. In the last chapter a little more stress might have been placed on the advisability of direction and even permission when there is question of making the extraordinary promises and vows there alluded to.—Written particularly for retreatants, Father Robert Eaton's "The Sanctuary of Strength" (Herder. \$2.00) will be found worth while spiritual reading at any season of the year. Indeed it is a book of meditations for many moods. The chapters are all short and each complete in itself. The author has made extensive use of Holy Scripture, which gives an added value to the readings, many of them being nothing more than a development and practical application, with very happy effects, of passages of the Old or New Testaments.—Dom Roger Hudson has given us a new edition of "The Imitation of Christ" (Benziger. \$1.65) in the translation of Richard Whytford, Briggittine of Syon House, Iselworth, an early version of the great book which some critics claim to be in style and feeling the finest rendering into English of the famous original. The edition modernizes the text and adds references to the Scripture quotations.

**Books for Many Moods.**—John O'London, in a work good-naturedly dedicated to men, women, and grammarians, asks and instructively answers many a whimsical and serious question in "Is It Good English?" (Putnam). There is sympathy for the distraught victims of pedantry, illumination, too, for the honest, uninformed inquirer in quest of light. Did educated folks ever say unblushingly, "Was you good yesterday?" Do you know the origin of such terms, as, mackintosh, boycott and the like? John O'London displays much erudition in the course of pages

that ramble with leisure touching on what they will. Facts and fancies are recorded. The contribution on religion appears unintentionally fanciful. More wholesome and objective are the poetic histories of expressions that have become commonplace and the tribute to such books as Roget's "Thesaurus," for finding, as he says so well, "words that are fallen away like coins from momentary grasp."—Of course everybody knows that Columbus lived and died a Catholic. However, to refute an assertion that sometimes finds currency in the press Mr. Walter F. McEntire has made some special study of the Discoverer's race, nativity and religion and gives us the fruits of his reading in "Was Christopher Columbus a Jew?" (Stratford. \$1.50). The problem was first proposed in 1900 by a Spaniard, de la Riega, on the scantiest grounds for as the result of the information he has carefully gathered Mr. McEntire is able to state at the end of his search that except in de la Riega "nowhere among Christian or Jewish writers is there found the statement that Columbus was a Jew or that Jewish blood flowed in his veins."—In a score of chapters, "A Pilgrim's Miscellanea" (Herder. \$1.60), by M. D. Stenson, treats of spots hallowed by God's holy ones. Spain, France, Bohemia but mostly sacred spots of Rome and Italy, are described. Brief lives are followed by rather detailed descriptions of the churches closely connected with the veneration enshrining their memory. Certainly the book considerably supplements the average Catholic's knowledge of these holy places. In the chapter on the Holy House of Loreto we are surprised that the recent more critical investigations found in the Catholic Encyclopedia are not used.—The National Exploitation Company of New York has just issued from its Grand Central Terminal offices "The Holy Year Jubilee" (\$1.25), a very beautiful pictorial art brochure that will serve as an historical remembrance of the grand jubilee. Pilgrims and non-pilgrims will alike find it interesting.—Commemorative of the second century in business "The House of Longman" (Longmans, Green & Co.) by Harold Cox and John E. Chandler, contains a brief sketch of the well-known book publishing firm and a neat record of their bicentenary celebrations.

**For the Parish Book-Rack.**—From the Catholic Truth Society (London) come three twopenny pamphlets that will repay reading and spreading: Father C. C. O'Connor's "Original Sin," a simple explanation of that important dogma with an examination of the chief objections against it; "Inspiration," from the pen of Father C. Lattey, S.J., discusses the nature and extent of biblical inspiration and the more difficult question consequent upon it of Scriptural inaccuracy; and a very timely and readable little sketch of "The Council of Nicaea," by A. L. Maycock.—In "His Mystic Body" (St. Louis: Vincentian Press. \$0.50), Rev. F. X. McCabe, C.M., gives a plain statement of the historical facts about Christ and the mission which He came to fulfill. This forceful booklet is stated to be the first of a series in which Father McCabe will present the dogmas and practices of the Church in a style that may be readily understood by both non-Catholics and Catholics.—Men of affairs who welcome strong truths straightforwardly expressed will enjoy Father Ernest R. Hull's reprinted brochure "Our Modern Chaos and the Way Out" (Kenedy. \$0.30). In his usual interesting and convincing style this well known controversialist details the evils in which the modern world is entangled, examines their root-causes and suggests a remedy, not a dream-remedy but a solid reality, that will prove a true and lasting solution for the world's difficulties.—When the parish mission is on, grown-ups will find a helpful book for sharing the benefits of the mission with the little ones in "Jesus and His Pets" (Cincinnati: \$0.50), by Rev. Fulgence Meyer, O.F.M., of St. Anthony's Monastery. It contains four mission or retreat talks for children.

**The Snow Patrol. Old Youth. The Black Magician. Dulcarnon. The Kenworthys. Charmeuse. The Secret of Bogey House.**

In his prolog to "The Snow Patrol" (Macaulay. \$2.00), Harry Sinclair Drago gives the impression that his story is a manuscript of one of the Canadian Mounted Police. Certainly, as one reads these thrills of the north country, the mushing through snow, the duels and fights, the battles of wits between Eskimo and white, one readily believes the prolog. A real constable only could depict with such intensity the lonesomeness of the post, the suspicions of the officer, the fear of barren wastes, the utter helplessness in a blinding storm. Any reader whose spirit is not responsive to this tale of heroism must surely be growing old.

It is not youth that makes the world young, it is love. Such is the thesis that Coningsby Dawson strives to establish in "Old Youth" (Cosmopolitan, \$2.00). To prove his case he selects a widow long past the shady side of thirty. She rebels against her family, acts as her whims direct, evokes passion from smouldering embers, and falls in love with the man she had rejected twenty years before. Mr. Dawson achieves some startling comparisons between the younger and the middle-aged generation. He does not seem to have thoroughly digested his philosophy of life. For the rest, he has achieved a moderately successful tale, quite as good as his former novels.

Those who look for thrill will be repeatedly rewarded in the successive chapters of "The Black Magician" (E. P. Dutton & Co., \$2.00). This is the latest detective novel of R. T. M. Scott. The hero is engaged by a wealthy department store owner to clear up the mystery of which his wife is the victim. Of course "Secret Service" Smith accomplishes his task. While the battle of wits involves combat with the black magic and subtle intrigue of the Orient, the scene of action shifts no farther from New York than Peekskill, a feature that makes the adventure the more realistic.

By contrast, one must needs call in turn upon his knowledge of French, and of terms and topography of the Far East, to get the full out of Henry Milner Rideout's adventure story "Dulcarnon" (Duffield, \$1.50). Dan Towers, an American, starts from Provence in search of his rover-friend, Runa la Fleche. The author's wonted power of narrative will sustain the reader's interest in following the trail and in the unearthing of the hidden treasure that lies at the journey's end.

Deft characterization went far to win for Margaret Wilson the Pulitzer Prize, awarded her first work, judged the best American first novel of 1923. In "The Kenworthys" (Harper. \$2.00), Miss Wilson tells the story of another family, whose diverse characters she handles well. Definite plot is scarcely to be expected in a story of its kind, but if the author's purpose is to stress the misery consequent to unhappy marriage and divorce, she has not failed. Refined readers will wish that Miss Wilson might have been less literal in the profanity with which she makes one of the Kenworthys express himself.

A dress, delivered by mistake to the mother of the family, gives the title and the theme to E. Temple Thurston's "Charmeuse" (Putnam). How the early admiration of her artist-husband is reborn, and the affection of her daughter's lover, unwittingly appropriated, directed where it belongs, is the story which a less versatile writer would have found it difficult to draw out. And the development of a twenty-two-year-old sailor's "platonic" friendship for a matron of forty years does seem to be drawn out to a degree of morbidity.

Tony Bridgeman, hero of Herbert Adams "The Secret of Bogey House" (Lippincott, \$2.00), meets "the most beautiful pair of eyes he has ever beheld" in the first chapter, and has won their owner 'ere the story finishes. But his romance is only incidental to the interesting unraveling of a series of mysteries centering about the resort at the golf links.



## Education

### The Spirit of the School Law

SOME days ago, the chairman of the National Surety Company, Mr. William B. Joyce, took his pen in hand to write a letter to the *New York Times*. Commenting on an editorial which had appeared in that journal, Mr. Joyce observed that the importance of putting our young people in contact with really helpful influences during the character-forming period "has never been sufficiently recognized. Certainly, the youths of our nation today are not sufficiently guarded and guided. Not in many generations has youth been surrounded by so many temptations, and offered so many tragic opportunities to do what is wrong." According to Mr. Joyce, whose conclusion is sustained by Judge Talley of New York, the result is that "more than three-fourths of all major crimes in this country today—murder, assault, hold up, robbery, embezzlement, forgery, etc.—are committed by youths under twenty-three years of age."

There is no novelty in these figures. We have been hearing them for the last five years or more, and they have been repeated with intenser emphasis in a number of popular magazines during the past few months. This sterner emphasis is good. It indicates an awakening to the fact that perhaps the most serious social problem before us is that created by juvenile crime. Yet these magazine-writers do not appear to know, or are unwilling to admit, just what is at the bottom of this frightful condition. Mr. Joyce, either bolder or better informed, ends his recital with the significant words, "This fact, I think, suggests conclusively that there is something lacking in our nation's educational system as a moral force."

Here we have a conclusion which, in common with other Catholic writers, I have presented again and again in these pages. There is no escape from the cold hard fact that we are now beginning to reap the inevitable result of nearly ninety years of secularized public education. Once we were in fact as well as by tradition a Christian people. Today that fact is a memory, and the tradition is fading, for sixty per cent of our people have no connection with any form of church or religious organization. It is only fair to recall that the New England Protestant clergy, themselves trained in religious schools and the heirs of the old colonial practice, were among the most strenuous opponents of the secularized school. Had they foreseen the falling off of these later days, they would not have yielded to the established order, as time went on, but would have begun a system to preserve the religious spirit of the first American schools. But this they did not do, and the rise of the little red schoolhouse has meant the decay of the old gray meetinghouse.

What Mr. Joyce proposes, religious or at least ethical training in the school, is simply what has already been done by the Catholic Church. In spite of tremendous difficulties Catholics have striven to obey the law which pre-

scribes that, wherever possible, schools must be founded to instruct the child not only in secular learning but in the knowledge and practice of his duties to God, to himself and to his fellows. It always remains true, of course, that the right as well as the obligation of controlling the education of the child belongs primarily to the parent, and the Church never infringes upon or restricts this right. She uses the most solemn language in prohibiting the attendance of Catholic children at "non-Catholic, neutral or mixed schools" (Canon 1374) simply because she knows that the school which closes the door against God and His Christ is no place for a pagan and much less for a Christian child. In the Code of Canon Law, she reminds parents (Canon 1113) that they are bound by a most grave obligation to provide to the best of their ability for the religious and moral education of their children. Now while nothing can surpass the word and, especially, the example of good parents as a stimulus to the child's spiritual development, it is clear that the education specified by the Code can be obtained, ordinarily, only by regular attendance at a Catholic school. For religion and morality must be *taught*, and very few parents have either the leisure or the ability to give that complete and thorough instruction which, because of the greater dangers now prevalent, appears to be even more necessary than in former times. Practically speaking, then, if the child does not receive this instruction in the Catholic school, the chances are that he will never receive it.

The Church's law on the education of the child is not intended to burden parents, but to help them. In no respect does it infringe upon parental rights. On the contrary, it vindicates these rights, and by erecting Catholic schools wherever possible, affords parents an easy means of giving their children a Catholic training. Were it not for the parish school, many, if not a majority, would find the fulfilment of this "most grave obligation" a moral impossibility. Yet it may be admitted that, in one sense, the severity of the Church's law may sometimes impose a "burden," but in that same sense it is also a "burden" to be a Catholic. Everybody that talks about Heaven, as the darkey camp-meeting hymn reminds us, "ain't gwine there," but only those who work for it by cheerfully assuming the burdens imposed by duty. In truth, the burden is not so much in the law, but in the effort to evade the duties which the law would have us meet.

Many Catholics, perhaps, a majority, entrust their children to the Catholic school. Others do not, and since their refusal really means that they are unwilling to abide by the law of God, the Church must not only condemn, but punish, their disobedience:

But all parents who neglect to give their children this necessary training and education; or who permit their children to frequent schools in which the ruin of their souls cannot be avoided; or, finally, who having in their locality a good Catholic school, properly appointed to teach their children; or having the opportunity of educating their offspring in another place, nevertheless

send them to public schools, without sufficient reason and without the necessary precautions by which the proximate danger may be made remote; these as is evident from Catholic moral teaching, if they are contumacious, cannot be absolved in the Sacrament of Penance. (Instruction of the Congregation *de Propaganda Fide*, November 24, 1875).

It is further prescribed by the law of the Church (Canon 1374) that "it is for the Bishop of the place alone to decide, according to the Instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools [non-Catholic, neutral or mixed] may be tolerated, without danger of perversion to the pupils."

It follows, then, that parents, even though they believe that good cause exists, may not send their children to a non-Catholic school, unless this cause has been submitted to the Bishop, in the manner prescribed by him, and by him has been certified as sufficient. This is not harshness but common sense. No father would subject his child to an unhealthy environment unless it were absolutely necessary, and then only with the precautions ordered by a competent physician; nor would he do it at all were he morally certain that death would result. The parallel is fairly accurate. Our Bishops are the physicians when there is question of sending a child to a non-Catholic school. They alone may decide with what precautions it may be permitted, and they infringe upon no right of any parent when they rule that it must not be done. At best, attendance at a non-Catholic school is only tolerated. It is never approved, for the only proper school for the Catholic child is the Catholic school.

PAUL L. BLAKELY, S.J.

## Sociology

### The Waste Collection Bureau

**W**ASTE Collection Bureaus are no novelty to the St. Vincent de Paul Society in the United States. At present there are about twenty-five such establishments. The surprising thing is that there are not more. But members of Catholic charitable organizations are very conservative. They like to remain in their accustomed ways, and, unless some member of the clergy takes the initiative, things are apt to remain as they have been. There is no reason why every city in the United States with at least 100,000 population, including a fair proportion of Catholics, should not have a prosperous waste bureau.

The bureau simply consists of an organization for collecting discarded articles and a store for selling them. Results in a small place cannot, of course, be expected to approach those of Brooklyn or Philadelphia, where the financial returns mount into the thousands of dollars. There is no million-dollar syndicate like the Morgan Memorial to conduct a chain-store business under efficient management, and take care of the interests of the smaller locality, but perhaps the time may come when there will be greater co-ordination among the Vincentian bureaus.

Then we may speak of \$500,000 warehouses and \$500,000 salvage factories with proportionate returns. Catholics have never been a highly organized minority or majority from a business standpoint.

Because we cannot do things on a grand scale is no reason why we should neglect opportunities right at home. It must, indeed, be a very mean place that cannot boast of a "Students' Misfit Clothing" store, a second-hand furniture store or an antique shop doing a thriving business. At least, there must be junk dealers, who, when not plying their trade, are riding around in high-priced automobiles. These men, be it understood, must pay for the very things which the St. Vincent de Paul Society can get for nothing. They make their profits, nevertheless.

The only expenses connected with a waste collection bureau are rent, wages, and the cost of collection. There is no reason for paying an excessive rental. While it is desirable to locate a store in the central business district, preferably in the pawn-shop neighborhood, a more secluded locality has its advantages, as long as it is convenient and handy. Better warehouse facilities may be obtained more easily, and a store in the poorest district is right in the midst of the people who will support it. Then, too, some customers who would visit an inconspicuous location, might feel a little embarrassed on a main thoroughfare. Again, some Catholic owner may have a piece of property well suited to this work, but of little use for anything else. The Society might have it for a nominal rent.

The success of the bureau will depend to a large extent on selecting a capable, efficient manager, who will know how to keep down expenses. In a small establishment, this work should not be exhausting. A man, well advanced in life, who is thoroughly known to the Catholic community, can fill the position. There are enough business men to assist him, and, if desirable, these can constitute a committee in charge. The manager usually is a man who would be pleased to give his services free, but as the bureau is a profitable venture and requires all his time and energy, it is no more than right that he should be paid a reasonable salary. It is highly desirable to have a competent saleswoman to price and arrange the articles. As for the others who are employed, it must be borne in mind that there is always a number of able-bodied men and women, for the time being out of employment, who are being aided by the Conferences. They can do this work well enough and will be glad to help out. What is paid to them in wages is really eliminating an expense from another source.

Every effort should be made to keep down the cost of collection. Whether the bureau should maintain a motor vehicle or a horse and wagon is an open question. It is much easier to find a man for this work who can drive a horse than to find one with a chauffeur's license. Soliciting goods from door to door is not satisfactory and is not necessary. Private mailing cards, containing a list of



the goods wanted, can be printed by the thousands and distributed at the churches. These will advertise the work well and the collector can go where the goods are ready for him.

The good will of the people is of vital importance to an undertaking of this sort. Care should be taken to avoid giving offence in any degree. Some of the material received will be almost worthless, but, if efficiently handled, can be made to realize a profit, for the junk business alone will yield a substantial part of the returns. Much of the material will be in good condition and no difficulty should be experienced in stocking a store with a full line of second-hand articles ready to be sold. Books and beds, lawn-mowers and window shades, oil-paintings and baby carriages have their value, and will supply the wants of some one. It is surprising to see what people will discard. Indeed, they will give to the St. Vincent de Paul Society what they would not be willing to sell to a dealer.

The income should start immediately. At first there will be no facilities for storing the rags, waste paper and junk and it will be better to clean house daily by turning them into cash. Sales in the store begin right away and build up. People are attracted to the store and tell others of the bargains. The store advertises itself in this way in a very short time. A little press-agent work, tactfully done, will give it a good start.

How much capital is required to start a bureau of this kind? Very little. There is no need for any elaborate equipment. Let me give an example. The Particular Council of Lynn, Massachusetts, has recently started one of these bureaus. There are seven Conferences within its jurisdiction, including one in the adjacent town of Swampscott. The population of the Lynn district is around 100,000. After deciding to operate a waste bureau, the Council was in the position of having no funds. Four Conferences were willing to loan \$100 each. It was thought sufficient to accept \$50 from each of them in order to make a start. The \$200 paid-in capital really proved more than was needed.

As the project had met with the approval of the clergy, 18,000 unstamped postcards were given out at the churches. A store was rented. Catholic expressmen were found who would collect the goods very reasonably in order to help out. Store fixtures, including tables from a tailor-shop and shelving were donated. In two weeks the store was fitted out and sales had begun. In less than that time it had become necessary to hire an annex. Of the \$200 loaned, there still remained \$77 when the bureau became self-supporting.

The greatest obstacle to starting a waste bureau is the conservatism of the Conference members themselves. While the undertaking is rather large for an individual Conference to handle it is a good proposition for any particular Council to consider. Besides the financial returns, and the opportunity given to people out of employ-

ment, the bureau furnishes a headquarters for the work of the Society. It consolidates the work of the keepers of the wardrobe and renders a more satisfactory way of handling the clothing and goods donated to the Society. With the Conference doing this work it is always difficult to find the right sizes at the right time, especially in the case of children. The waste bureau should have a sufficient variety of goods on hand at all times to furnish most of the articles needed, and thus keep the necessity of buying new goods down to a minimum. This fact in itself would almost justify the existence of a waste collection bureau.

WILLIAM F. PASHBY.

## Note and Comment

To Restore an  
Old Landmark

NO sooner had the news gone abroad some weeks ago of the loss occasioned the Franciscan Mission at Santa Barbara by the recent earthquake than friends of the Friars banded together to assist in restoring the Mission structure. An appeal for funds has been issued and it is gratifying to learn that not only are our Catholic people making a generous response but that non-Catholics have shown themselves equally interested and enthusiastic. Apart from being a great Catholic landmark, Santa Barbara Mission is one of the outstanding links between early romantic California and the more modern State. It has ever been a pleasure spot for tourists: more than one United States President and even European rulers have thought it worthy of a visit. It would be a pity were it to remain a ruin for lack of funds to repair the earthquake's damage. Offerings are asked for by the Rev. Father Augustine, O.F.M., Superior, Mission Santa Barbara, Santa Barbara, California. False delicacy because of the smallness of the amount should not prevent anyone from giving, because with the suffering Friars who since the disaster have known no home but the Mission gardens, everything counts.

What Is the  
Jesuit Order?

THERE might possibly be field for distribution in America of an English translation of a booklet published not long since, in a Southeastern European country, to answer the question: "What is the Jesuit Order?" The suggestion is awakened by perusal of two different publications which the current week's mail brings. The first is a thirty-page diatribe on persons and things Catholic, in a cursory glance at which we meet reference to "schismatical Jesuitical plots," the "spell of Jesuit hypnotism," the "mental sway of Jesuit adepts" (under which, it is noteworthy, the late President Wilson had "completely fallen"), Rome's "vicious system of Jesuitry" and such like in abundance. Not without flattery to the Jesuits themselves does the ingenious bigot introduce one prominent paragraph with "The papal

emissary, the Irish Jesuit, Cardinal Patrick Hayes." As foreign in spirit to the first-quoted as Denver is to New York, is the writer in one of our excellent Catholic papers who headlines an outstanding column: "Nun to Direct Jesuit School from Which She Was Graduated." It is forthwith made clear that the good Sister in question is returning, as principal, to the elementary school of which she is an erstwhile graduate, and over which the Jesuit Fathers have parochial charge.

#### Help for Alaska's Missions

MOTHER ANGELA LINCOLN, who years ago went to the missions of the ice-bound Alaska Territory with that heroic Ursuline, the late Mother Amadeus, is a guest at the Manhattanville Convent of the Sacred Heart, New York. She comes to beg for the Ursulines of St. Mary's Mission, Akularak, who recently lost their home by fire. These Sisters, like Mother Amadeus and Mother Angela, have been most helpful aids to Bishop Crimont and the other Jesuit missionaries in their splendid work amid the dreadful conditions that beset those who labor for the Faith in the arctic region. In a touching little letter of appeal these Sisters say:

We are at the top of the world. And at the top of the world very near the North Pole with the long Arctic winter coming on and only the igloos of the natives for shelter.

The future of the mission is in peril and we beg friends in the United States, for the love of God, to strengthen that thread before it snaps. The mite of Government aid, which the Sisters formerly received, has been withdrawn although the Sisters take orphans, irrespective of religious belief, clothe, feed and educate them. Now misfortune, doubly sore, has come upon them in the loss of their home.

New York has justly earned the title of "The City of Heroic Charity," as we are sure Mother Angela will find out before she returns to her convent in the Northwest.

#### The Coming Eucharistic Congress

PROFITING by the ease with which the vast crowds assembling this year in Rome are being handled, officials in charge of the International Eucharistic Congress, to be held in Chicago next June, are considering plans based on those in vogue at St. Peter's. The staff of ushers, already being recruited, is expected to be able so to care for the convenience of all who will gather as to avoid confusion or crowding. Even at this early date, ten months in advance, seating accommodations for practically 50,000 people have been arranged. What is termed "the greatest religious gathering in the history of the Church in America" must needs be anticipated by detailed planning, in which much that is material will obviously enter. But the underlying spirit of the mammoth preparation is indicated in the suggestions offered artists who are to prepare advertising posters for the Congress, the end and purpose of which is made clear.

It is to glorify God for and through the great Sacrament of

His Love. It is a reception to our Eucharistic Lord and King. Read the hymns of St. Thomas for sound doctrine, figures of speech and comparisons, genuine poetry and devotion. Look up or inquire about what happened at Amsterdam, Montreal, London, or Antwerp, where similar programs were carried out in recent years. Become absorbed in the subject from every angle. And then go to work.

A prize of \$1,000 is offered to the designer of the art poster selected by the Committee as being most suitable for the Congress, with lesser awards for second and third choice. In the preparations for the Congress the energy and practical work of the *New World*, the diocesan organ, is notable. The editors, since the campaign began, have been publishing enlarged issues of the weekly that, in addition to the usual interesting material, supply very satisfactory details of the development of the local arrangements for the Congress.

#### The Australia of Tomorrow

ACCOMPANYING the United States fleet on its recent visit to Australia, Captain Francis McCullagh, the well-known war journalist, was one whose opinions were eagerly sought by those interviewing the American visitors. The *Melbourne Tribune* of July 30, carries the Captain's impressions of the Pacific and its future, and his prophecy that Australia will eventually become the center of the "Anglo-Celtic race." The unstable state of affairs in Europe, especially since the war, is especially felt in England, where, Mr. McCullagh asserted, 1,500,000 are out of work and are likely to remain unoccupied, since the markets which formerly gave them employment are lost forever.

They must, in course of time, come to see that their country is over-populated to the extent of perhaps 20,000,000 people, and they will gradually leave. I should not be surprised if the capitalists and the factory-owners leave first, for the present arrangement with regard to the exchange of goods between Great Britain and Australia is dangerous to both countries. Without Australian food, England would perish in war-time; and without English munitions, Australia would perish: the logical thing, therefore, would be to transfer the munition-works, the ship-building yards, the factories, the woolen mills, and most of the population of England to Australia.

I venture to prophesy that this is what will be done sooner or later—by arrangement with Australia of course. The island of Great Britain will then, I take it, be converted into a great fortress on the flank of Europe, and the center of the Empire will be at the antipodes, as far away from Europe as it could possibly be brought, and quite free from risk of aerial attack. I venture to think that, as a result of this immigration, the population of Australia will go up by 100,000,000.

In his hopes for the future of the white nations in the Pacific, the journalist is dismayed only by the growth of birth-control. He characterizes as sheer madness the policy of limiting families, as advocated by scientists, eugenists, and even by Anglican ecclesiastics, like the Dean of St. Paul's. There will be no use, he says, in increasing the number of our battleships if we cannot also increase the number of our babies.